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MARY BAKER EDDY AND HER BOOK

SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES

By

W. D. McCRACKAN, M. A.

(final proofreader of the last revision in 1907)

Author of

"The Rise of the Swiss Republic," "The Spell of the Italian Lakes," "The Spell of Tyrol," "The New Palestine," and "An American Abroad And At Home."

M. E. Starr, Publisher

Tamworth, New Hampshire,

U. S. A.

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INTRODUCTION

My reason, I might say my authorization, for writing this book is contained in the following words of a letter received by me from Mrs. Eddy while I was acting as First Reader of The Mother Church of Christian Science in Boston and dated April 26, 1907:

"I want you to examine very carefully the enclosed copy for a new edition of my work, Science and Health with Key to the Scriptures. I am having new plates made for it at the University Press, Cambridge, Mass. The type of my last revision is shocking and the plates are fast wearing out. I send you herewith a section of said book which I have critically read and marked changes in. Please transfer these changes to the copy that I send herewith and have them correct,—note well the punctuation, for interlining as I have done, is apt to disturb punctuation and I have not time to attend to all that is necessary."

"I have thought of changing the title of my book as follows: Science and Health, Key to the Scriptures. What say you to this?"

There followed some instructions about the disposal of the proof after I had corrected it, which was to go to Mr. Joseph Armstrong, her publisher, and the whole was signed, "with love

Mary Baker Eddy"

Three years previously, in 1904, Mrs. Eddy had asked me to read Science and Health carefully and skillfully as a critic, noting every supposed grammatical error and the page, paragraph and line whereon it could be

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found; then to write out my corrections and send them to her. I was at that time about to become a member of the Christian Science Board of Lectureship and Mrs. Eddy wished me as a student of her book to repulse publicly the persistent attack then being made upon its grammar.

I had a curious experience in reading Science and Health critically. At first I set down quite a number of corrections and emendations in the text which seemed to me advisable in the interests of greater clearness. Of grammatical errors I found very few, and these could be easily accounted for as due to the oversight of a former proofreader in fitting Mrs. Eddy's corrections of that time into the text. The more I studied my own corrections, the more they dwindled in number, until I felt almost reluctant to send so little to Mrs. Eddy as evidence of my months of critical labor. Mrs. Eddy later convinced me that even these corrections would not clarify her meaning but rather de-spiritualize it, so that in the end only the slight grammatical changes I had advised were incorporated into the revised text.

This experience in 1904 prepared me to act as proofreader of the final revision of Science and Health in 1907. The work began shortly after the receipt of Mrs. Eddy's request and continued for about two months. Mrs. Eddy would write to me directly, or sometimes through her secretary, Mr. Calvin A. Fry. There was considerable correspondence about the proposed changes. Mrs. Eddy requested me to be as critical as the occasion required. She even consulted me about a proposed change in the Scientific Statement of Being, which is noted later in this review. She was working under great pressure, having innumerable calls upon her time and energies in behalf of her world-wide cause, but she found time to thank me repeatedly for the assistance I was rendering and to commend my work. Mr. Fry would send me the proof sheets

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with Mrs. Eddy's changes marked upon them to be properly inserted for the printer. Sometimes Mrs. Eddy would ask to see the proofs thus corrected by me, at other times she would ask me to hand them to Mr. Armstrong direct.

Towards the end of June 1907 my work as final proofreader was finished and I received the following letter from Mr. Fry:

June 24, 1907.

W. D. McCrackan C.S.B.
Dear Brother:

Our Beloved Leader wishes me to express to your her high appreciation of your services on her last revised edition of Science and Health, June 24, 1907.

She asks if you will prepare a certificate stating therein, in your own way, that this revision now being made into plates was done wholly by herself, and by no one else. Also that you are the final proofreader of this edition of Science and Health.

Yours fraternally
CALVIN A. FRY.

This certificate was duly prepared by me and forwarded to Mr. Fry and is doubtless now among Mrs. Eddy's papers.

It is therefore as final proofreader of Mrs. Eddy's last revision of Science and Health with Key to the Scriptures, of that edition which is now in universal use, that I offer the following pages to the public. It is interesting to note in this connection Mrs. Eddy's own words inserted into the Preface of this last edition: "Until June 10, 1907, she had never read this book throughout consecutively in order to elucidate her idealism."

MRS. EDDY'S CAREER

It would seem desirable before reviewing Mrs. Eddy's work as an author to introduce the reader to Mrs. Eddy,

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the woman, and to explain the steps by which she rose to the spiritual height at which she wrote her great book.

On the uplands above the Merrimack river, some five miles from the city of Concord, the capital of New Hampshire, gleams a granite pyramid which is one of the most remarkable monuments in America. It is fashioned out of a single block, weighing thirty-three tons, and is a replica of the Great Pyramid of Egypt, its dimensions being one-seventieth of the original.

This monument marks the site of the birthplace of a woman, born more than one hundred years ago, on July 16th, 1821, whose memory is held in tender regard by multitudes all over the world, for through her labors and her writings they have been delivered from all manner of ills, both of body and mind. Such deep-seated affection can only proceed from the realization of priceless benefits received. One of her grateful followers has erected this lasting memorial of her, to mark the place where the old Baker homestead once rose, surrounded by its 500 acres of wood, field and orchard.

Here the great woman who was later to be known as Mary Baker Eddy was born and here was the lofty playground of her childhood days. Under these forest shades she found the trailing arbutus and the red winter berries; around these nearby ledges the little girl climbed; over these fields she watched the butterflies, and in these orchards saw the recurring spring miracle of the blossoming trees. More significant than all, from this height the child looked out upon the world below, stretched at her feet, the widespreading world, the river in the foreground, the red tilled lands, the white clusters of houses, the isolated farms, the glimpse of the capital city, and the blue distance ending in low ranges upon the horizon. Mrs. Eddy was a woman of far vision, spiritually; her very home gave her a far vision over the earth in childhood. This extended view is perhaps the first impression which the

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visitor to the Baker farm in Bow receives, this wide expanse that makes one draw a long breath of freedom and joy. Here indeed is the setting for exalted thinking, for strong reasoning tempered by love, for the search after the illimitable, the infinite.

The child was surrounded by strong religious influences. She developed this tendency early and took her stand against certain beliefs of her elders which, to her budding apprehension of the truth, savored too little of the infinitude of divine love. She craved a religious understanding which would satisfy the demands of love and banish fear, and she won her way through the years to the point where John's statement, "God is love," became not only a beautiful sentiment, but actual science. She learned to know, not merely to wish to know, and this definite knowledge, raised to the power of science, she was able to impart to a vast number of helpless people who were thereby healed and made whole.

Into this birth-place monument, therefore, must be read a gratitude as lasting as the granite of which it is composed, as simple and direct as the straight lines of the pyramid itself, and as firm as this firmest of architectural forms. The inscriptions on its four faces have been chosen with special reference to Mrs. Eddy's human footsteps, as well as her great spiritual mission.

Mary Baker belonged to a good old family of New England. She was of the seventh generation of Bakers. Her father, Mark Baker, married Abigail Ambrose, of the township of Pembroke, adjoining Bow, and her ancestry was English and Scotch. Ex-Governor, now Senator Hoke Smith of Georgia is her first cousin. Her brother, Albert, graduated from Dartmouth College and studied law in the office of Franklin Pierce, who was later to become President of the United States. He was elected representative from Hillsborough to the New Hampshire Legislature, and nominated to Congress, but

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died before the latter election took place, with the reputation of being one of New Hampshire's ablest lawyers, though still a young man of thirty-one.

Whatever can be gleaned of Mary Baker's early religious experiences has special value in the light of her subsequent history as the founder of a religious system which has circled the earth. In her autobiography, entitled "Retrospection and Introspection," we read the account of how she heard her name "Mary" called repeatedly and mistakenly supposed that her mother had called her. She was at that time between seven and eight years of age. It is important to fix the date as nearly as possible, for the student of religious history will find that this event marks the opening of a new era, coinciding with prophecy. The year must have been 1828 or 1829, as Mrs. Eddy was born July 16, 1821. Her mother advised her to reply like Samuel of old, "Speak Lord; for thy servant heareth." Mrs. Eddy writes, "When the call came again I did answer, in the words of Samuel, but never again to the material sense was that mysterious call repeated."

Another decisive religious experience is recorded in "Retrospection and Introspection" of Mary Baker, this time when she was twelve years old. The question of joining the church had come up and the young girl found herself unable to accept the doctrine of predestination as it was then taught. She writes:

"So perturbed was I by the thoughts aroused by this erroneous doctrine, that the family doctor was summoned, and pronounced me stricken with fever. My mother as she bathed my burning temples, bade me lean on God's love, which would give me rest, if I went to Him in prayer as I was wont to do, seeking His guidance. I prayed, and a soft glow of ineffable joy came over me. The fever was gone and I rose and dressed myself in a normal condition of health."

Mary's delicate health seemed to make it advisable not

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to keep her in the little country school which the other Baker children attended on the road to Concord. She studied privately under Professor Dyer H. Sanborn and her pastor, Rev. Enoch Corser, both of whom regarded her as a girl of promise. In 1843, when Mary Baker had reached the age of twenty-two, she was married to Col. George Washington Glover, a contractor and builder who had learned his trade with Samuel, one of Mary's brothers. They were married in Tilton, N. H., at her father's house there, for in the meantime Mary Baker had moved to that town from the farm at Bow. The young couple left at once for Charleston, South Carolina, where Col. Glover had established himself in business. Their married bliss was not to endure long, for the next summer when on a business trip to Wilmington, North Carolina, accompanied by his young wife, Col. Glover was stricken with the yellow fever, which was prevailing there at that time and died within a few days. He was interred with Masonic honors and his wife was escorted on her way north by a brother Mason.

She was met in New York by her brother George and taken back to her father's house, a bereaved widow. During her short stay in the south she had received an impression which was destined to have a pronounced effect upon her career. Mary Baker Glover was as much shocked by what she saw of slavery in her southern home as Abraham Lincoln was when on a voyage down the Mississippi, he visited the slave market in New Orleans. From her father's home in Tilton, N. H., she manumitted her husband's slaves and ever after in her heart looked for the time when slavery in the land would be a thing of the past. In September of the same year she gave birth to a boy whom she named after his father, George Glover.

The various incidents of Mary's life previous to her discovery of Christian Science have their place in public interest as they serve to explain their experiences which

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led up to that discovery. She continued for many years to be an invalid after the birth of her boy. She tried many methods of cure, but with little success, and it may be said of her life, until she regained her health, that it was sad and unsatisfied in the extreme. In order to help support herself she wrote for the newspapers, more particularly for the New Hampshire Patriot, published in Concord. Her subject was very frequently that of slavery in the south. For a time she also tried the experiment of conducting an infant school on Kindergarten lines, but the experience was short lived, as public opinion was not ready in the New England of that day for the gentle methods employed. Then came the tragedy of her separation from her child, who was sent to live with a foster nurse and never returned to his mother for any definite period, although she made every effort to secure him again. A complication of circumstances brought about this separation, among which was the fact that Mary went to live with her sister, Abigail, who had married a well-to-do mill owner, a Mr. Tilton, shortly after the second marriage of her father, Mark Baker, to a widow of means.

In the hope of providing a home for her boy Mary now contracted a second marriage this time with a dentist, a Doctor Patterson by name. This was in 1853 and the new home was in Franklin, N. H. Although the boy made frequent visits to his mother's home Dr. Patterson did not view them with a favorable eye and eventually forbade them entirely. The mother, bereft of her child, sickened even more and became a pronounced invalid.

In the hope of benefitting her health Dr. and Mrs. Patterson removed to Rumney, N. H. The sick woman tried every hygienic expedient known to her in hope of recovering her health and now also turned more and more to the Bible, as she had done in her early girlhood. People who were in trouble began to come to her for help. Thus she recalled in later years a mother who

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brought her an infant with diseased eyes. Mrs. Patterson took the babe in her arms, lifted her thoughts to God and the child was healed. Mrs. Patterson marveled and stored the memory of this incident deep in her consciousness where it lay until she reached the final explanation of divine healing through her momentous discovery of Christian Science in 1866.

But the discoverer and founder of Christian Science was to pass through a further striking experience before the true light should dawn upon her. She was to have an experience with the supposititious opposite of true spiritual healing, with the magnetic or mesmeric counterfeit. It may have been the purpose of an over-ruling Providence to test and prepare this spiritually minded woman by thus clearing the way for the truth to appear to her thought. At all events, in 1862, the invalid lady who was to become famous in later years as Mrs. Eddy, heard of a certain magnetic healer, Phineas P. Quimby, practicing in Portland, Me. She left the sanitarium, where she was seeking health at the time, visited Dr. Quimby and was promptly relieved by him of the pain from spinal trouble which had troubled her for many years. She returned to Tilton apparently a well woman to the astonishment of every one. In her own mind she was convinced that God had healed her and for a time supposed that Dr. Quimby was the special agent for this divine healing. Her gratitude knew no bounds. So convinced was she of Dr. Quimby's divine mission that she returned to Portland in 1864 to try to persuade him to accept her views, but without success.

He remained a magnetic healer, pure and simple, and never understood the activity of spiritual law. From 1862 to 1866 she groped evermore assiduously for the true explanation of genuine mental or spiritual healing until in 1866 came the turning point in her life which was to disclose to her the law underlying the power and

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presence of God in human affairs. Dr. Patterson had opened a dental office in Lynn, Mass., and they resided in Swamscott, adjoining Lynn. The future discoverer of Christian Science was writing for the press on general subjects. The times were stirring, what with the closing events of the Civil War and its aftermath. Some of her lyrical contributions, dating from that period, have been fortunately preserved in her book of Poems. One evening in the winter of 1866, returning to her home she met with an accident which was reported as follows in the Lynn Reporter of Saturday morning, Feb. 3rd, 1866: "Mrs. Mary Patterson of Swampscott fell upon the ice near the corner of Market and Oxford streets on Thursday evening and was severely injured. She was taken up in an insensible condition and carried into the residence of S. M. Bubier, Esq., nearby, where she was kindly cared for during the night. Dr. Cushing, who was called found her injuries to be internal and of a severe nature, inducing spasms and internal suffering. She was removed to her home in Swampscott yesterday afternoon, though in a very critical condition." What actually took place was that Mrs. Patterson asked to be left alone and opening her Bible turned to the story of Jesus' healing of the palsied man. With this there came to her the realization of God's power to heal and she arose, dressed herself and ever after was in better health than she had been before. As she herself expressed her discovery, "the healing Truth dawned upon my senses."

The foregoing shows that Mrs. Eddy went through deep waters to reach the shore of science. Through much tribulation she was prepared to recognize the true explanation of Christian healing and to distinguish it from the false. Her experience with magnetic healing, so called, convinced her that it was not a real healing agency and that its evil mental effects were more difficult to eradicate, than the original disease. She had suffered

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a relapse and though temporarily impressed with her own physical relief through this means, she grew to see that this cure could not be permanent, and that it was only a subtle counterfeit of the true spiritual healing practised by Christ Jesus. Thereafter she never wavered in her devotion to the cause of placing her discovery of Christian Science before mankind, constantly pointing out the right way and no less constantly warning the world of the evil effects of the wrong way. From her discovery dates an entirely new career for Mrs. Eddy. As a woman of middle age she had turned over a new page in her life history. From having been for many weary years an invalid, she now became the exponent of genuine health. Her steadfastness and loyalty to the truth she had perceived brought her step by step both world recognition and world fame; but that which she ever cherished above all else was the faithful adherence of her followers to the actual practice of Christian Science, to the demonstration of the correctness of the revelation which had been vouchsafed to her. Those who have been made over again by Christian Science are aware that its discovery was the most beneficent of the many discoveries which characterized the nineteenth century; and even those who do not accept its teachings must admit that, if it is true, it is thus correctly described.

Mrs. Patterson, as the subject of this sketch was then known, now devoted her whole time and energy to the search for the true explanation of her wonderful recovery and its underlying Principle. She searched the Scriptures and began to set down her conclusions as she mastered them. In the meantime the magnetic healer, Quimby, had died; Dr. Patterson had deserted her to pursue a wandering life and the discoverer of Christian Science had also been obliged to reject an invitation from her sister Abigail in Tilton to come and live with her because there was attached to this offer the condition

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that the reformer should give up her ideas about divine healing. It was a moment of extreme isolation and human loneliness, but out of it grew the experiences which enabled the struggling woman to formulate her teachings and set them down in a text book so that all might read and be partakers with her of the benefits she had received. All human ties seemed to be broken as though to leave her view of divine truth unobstructed. She continued to live in Lynn, to practice healing, cases of which are still on record, and to gain clearer and ever clearer glimpses of the Truth which she was soon to put down on paper for universal reading. There were hours of great refreshment, of the sweetness of inspiration, of profound unselfishness mingled with the hours of sorrow and there were a few faithful friends left. Her first students were humble people, mostly from the shoe workers of Lynn and neighboring towns. She frequently changed her residence, living at East Stoughton, Mass., now called Avon, also at Amesbury, where she met the poet, John Greenleaf Whittier.

In 1870 the future Mrs. Eddy finished her first literary production of pamphlet size, a manuscript entitled "The Science of Man." This was eventually published as a pamphlet and later incorporated into her textbook, Science and Health as a chapter entitled, "Recapitulation." Just as years of trial seemed necessary in order that this heroic woman should be prepared to receive the discovery of Christian Science, so further years seemed to be required before she could state her teachings in a text book. Some of her students apprehended her meaning and practiced according to her teachings, others failed to understand and went their way. There was urgent need of a standard book and this finally made its appearance in 1875 as the now world known volume, entitled, "Science and Health with Key to the Scriptures." The manuscript was finished at her house, No. 8 Broad Street,

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Lynn. This house she had leased, but had kept for her own use only the front parlor and a small attic room. Her loyal students subscribed a fund to ensure its publication. An edition of 1000 copies was issued. It is interesting to know that this book which at first had so small a sale has now become probably the most widely circulated book in the world outside the Bible.

After Dr. Patterson's desertion the discoverer of Christian Science was obliged to secure a divorce from him, but in 1877 she married one of her devoted students, Asa Gilbert Eddy, and under the name of Mrs. Eddy she is today known all over the world. Her husband acted as business agent in pushing her book. There resulted from this a strange attack of jealousy which for a time set the little flock of her followers in a turmoil and brought about an amazing experience on the part of Dr. Eddy which can only be explained as a manifestation of malicious animal magnetism. Dr. Eddy, known for his gentle nature, was actually brought into court on a criminal charge of having murdered another student of Mrs. Eddy. It was one of those extraordinary incidents of moral idiocy which malicious magnetism is credited with producing when unresisted. Suffice it to say concerning this outrageous accusation that the man who was supposed to have been murdered turned up safe and sound long before the trial, that the state detective who plotted this dastardly accusation was dismissed from office and his accomplices sent to jail, while one of them in repentence signed a sworn statement that his whole testimony in court was false. It was proved that Dr. Eddy, at the time when he was accused of commiting murder was teaching a class in Christian Science.

The immediate effect of this disclosure was to stimulate the growth of Christian Science. Mrs. Eddy removed to Boston and began to lecture in public before audiences which were of a different and somewhat more

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intellectual type than her hearers in Lynn. Organization began to be necessary. A church society was formed, regular meetings were held in Hawthorne Hall in Boston. The Massachsetts Metaphysical College was founded, and the movement went forward with steady gains.

Personally Mrs. Eddy was a woman of great refinement. Her diction in speaking was remarkable for an exact use of words, revealing the highest type of education and true erudition. She was a voluminous letter writer in addition to being the author of numerous books. She not only rescued the true concept of God from under the debris which false theology and mistaken science had heaped upon it, but she also exposed for all time the occult agencies which seek to place false gods in the seat of the Most High.

In one's study of Christian Science one finds gratitude to Mrs. Eddy developing as a natural sign of growth, for through her discovery the healing power of God has become a science in the world. The simplest mind, the humblest nature, the most perverted sinner, all alike have the opportunity of gaining an understanding knowledge of God's healing power through her teachings. As Jesus gave to the world the spiritual conception of the Fatherhood of God, so Mrs. Eddy taught also the Motherhood of God. In her spiritual interpretation of the Lord's prayer she gives the following sweet and simple explanation of the words, "Our Father which art in heaven" namely, "Our Father, Mother God, all harmonious." What greater taste of heaven can there be than is to be found in this one sentence? All can be partakers of this heaven and it is no respector of persons. The great fact contained in Mrs. Eddy's interpretation, when either audibly expressed or silently felt has healed thousands of people who would not be on earth today but for her teachings. Is it any wonder that there is a special kind of gratitude for Mrs. Eddy which has never

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been given to any other woman in the world? She has become famous through her spiritual gifts and through her revelation of God to mankind. Her untiring and unselfish labors are recorded in works concerning her life, but only those who practice what she teaches can duly appreciate that life.

Such then in general terms was the woman whose masterpiece I invite the reader to analyze and appreciate with me. When I first knew Mrs. Eddy, in 1900, she was living in her simple but beautifully situated home, called appropriately "Pleasant View," on the outskirts of Concord, N. H. There she gradually surrounded herself with a large household of devoted men and women working with her to uphold and extend her teachings. She took a keen interest in the City's affairs, and in all public improvements. As she herself took a daily drive, she had personal knowledge of the roads in the neighborhood of Concord and advocated good roads in the most practical manner by subscribing liberally to their upkeep and betterment. She was known for her extensive charities, and when she removed to Brookline, Mass., shortly before the close of her career, the citizens of Concord, one and all, from the Mayor down, felt her loss as a personal one.

MRS. EDDY'S LITERARY STYLE

Mrs. Eddy's position in the literary world cannot be properly understood by one who has no understanding at all of her teachings. Her style and her meaning are too closely intertwined to be separated or to be separately appreciated. Mrs. Eddy's literary style was as truly inspired as her teaching; it went with the subject of her writings; it expressed a tremendous power in statement, as though using the hammer of God to enforce truth against the resistance of human belief.

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In her descriptive passages Mrs. Eddy used nature to illustrate metaphysics in a way no writer has ever done before. Flower, bird, tree and mountain under her pen became mental signs and symbols; the animal kingdom, no less than the vegetable and mineral kingdoms, served her benevolent purpose to lead man heavenward and Spiritward. But descriptive writing was never used by her to "show off" literary ability or merely to "let off" feeling. The passages interspersed throughout her writings, which arrest attention as literary gems, are in reality and to the student of metaphysics far more remarkable on account of their inner spiritual meaning and the supersensible fragrance which they exhale.

As a matter of mere style it is noticeable that Mrs. Eddy dropped naturally into alliteration when especially moved by the beauty of holiness. This is a tendency common to many great writers. In the hands of those who do this purposely alliteration may become an odious literary affectation, but when the alliterative sound proceeds from genuine emotion and accompanies substantial thought, it acts like an instrumental accompaniment to a song. In Mrs. Eddy's writings alliteration is often the sign of great tenderness and compassion.

The first edition of Science and Health had tremendous vigor and little regard for conventional susceptibilities about the use of words and the arrangement of sentences. It resembled the first sketch which a great artist makes of a picture which he expects to fill in later. The strokes of the pen in the first edition of Science and Health are broad and masterful. They do not take account of the *finesse* of the human mind, when it is trying to maintain its false assumptions. These blows of the pen smash their way through to victory regardless of the antagonism they may arouse. Subsequent editions never changed the teaching contained in the first edition, but they did seek to adjust its radical statements to human

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apprehension; they used more of the wisdom of the serpent, understood as an adroit idea, and less of the challenge of the lion's roar.

One of the difficulties which constantly dogged Mrs. Eddy's advancing footsteps was the question of her literary style. It is as absolutely unique as her career. It cannot be successfully imitated, because it emanates from her own thought and spiritual understanding. To write like Mrs. Eddy one would have to live her life, but as there is only one Discoverer and Founder of Christian Science, and there can never be any other, so no one can rightfully possess her literary style, which is the outgrowth of her career. This uniqueness exasperated the critics from the very beginning quite as much as the uniqueness of her theological views disturbed scholastic theologians. Her literary critics tried to refuse her the right to express her thoughts according to a style of her own. Here friend and foe were equally obtrusive, well meaning friends, in their desire to make her works acceptable to the public, often urging her to make changes which would have de-spiritualized her writings and robbed them of the very element which was their glory.

Mrs. Eddy was obliged to maintain a sleepless watch against all such efforts and to her great credit be it said that her unique literary style never lost its uniqueness. It maintained its vigor and distinction. It will be forever impossible to ascribe Mrs. Eddy's works to another, or for others to successfully plagiarize upon her works. The detection of fraud would be simple and inevitable.

In the Christian Science Sentinel for June 10, 1905, the reviewer published an article, entitled, "Science and Health as Literature," which further elucidates Mrs. Eddy's position in the literary world. This article can be recommended to all for perusal because it called forth the following commendation in a letter written on the same date from her secretary, Mr. Calvin A. Fry:

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"Our beloved Leader wishes me to write you and thank you for your masterly article in this week's issue of our Sentinel; it pleased her greatly and she considers it, so she wished me to inform you, a scholarly splendid production."

The reviewer learned in his first reading of Science and Health as a literary critic that only the simple seeker after truth can properly appraise its literary qualities of style and diction. A materialistic tendency of mind incapacitates any critic to pass judgment upon Mrs. Eddy's writings. Every reader of her works comes across passages which seem obscure at first, if not entirely incomprehensible; the literary critic is apt to ascribe this to some defect of grammar or syntax, whereas the defect lies in his own mind. Further study, and especially the demonstration of Christian Science in daily living, unfold the true meaning. If even those who are earnestly seeking to understand Mrs. Eddy's writings are confronted with difficulties in the text, it is not to be wondered at that indifferent or possibly hostile critics may have the same experience.

This was plainly shown to the reviewer at the time when he had his good-natured passage at arms with Mark Twain over the subject of Christian Science and Mrs. Eddy's writings in the pages of the North American Review. There were some stormy but on the whole profitable encounters. Mark Twain was one day expatiating to the reviewer on what he chose to believe were Mrs. Eddy's lapses from correct grammar, when he cited the following sentence from page 4 of "No and Yes" as a case in point:

"Disease is more than *imagination;* it is a human error, a constituent part of what comprise the whole of mortal existence,—namely, material sensation and mental delusion."

In this sentence there is a double subject, namely,

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"material sensation and mental delusion," calling for a plural verb, "comprise." Whether it was this somewhat unusual arrangement of words which puzzled Mark Twain, I cannot say, but more likely it was his inability to understand Mrs. Eddy's meaning at that time.

Mrs. Eddy used a special capitalization for all words employed by her as synonyms for Diety. She was insistent upon this and it called for much care on the part of the proofreaders of her works, but this capitalization had a peculiarly exalting influence in constantly lifting the thought of the reader to the heights of deific power and love. She was apt to use words in what might be termed their basic meaning rather than in their derived meaning; so much so, indeed, that on turning to the dictionary the reviewer generally found her use of words supported by writers of classic English. She eschewed unnecessary parts of speech which might detract from the directness of her diction; so, for example, she habitually omitted the "that" with which it is customary to introduce some quotation. "He said that," in Mrs. Eddy's writings would appear almost invariably as "He said," and then would follow directly what was said without the introduction of a "that." This literary habit and others of a similar nature added to the force of her sentences. It is a significant fact, noted by Christian Scientists who have worked among people who do not speak English, that they can learn to read Mrs. Eddy's books more quickly than other books in English. This is in a measure due to the very directness of Mrs. Eddy's literary style.

The absence of circumlocution in Mrs. Eddy's literary style sprang from her positiveness of statement. She wrote of spiritual matters in terms of Principle, of science and exact knowledge. In declaring truth she did not comprise with human opinion or speculation. She did not philosophize about God, man and the universe;

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she laid down actual provable facts in regard to them and established rules for human conduct. She was specific and definite, instead of vague and merely hopeful for the best. Therefore her writings are not solely theoretical, but immensely practical. They dispel mystery, and yet in the public mind mystery is of the very essence of religion and spirituality is conceived of as something undetermined and unauthenticated. Hence a certain shock is often experienced by the reader in encountering Mrs. Eddy's literary positiveness which proceeded from the positiveness of her spiritual understanding.

But in the mind of the reviewer the most important and decisive literary characteristic of Mrs. Eddy's works is a certain persistent reiteration of ideas. This is not needless repetition or tautology. It is the reiteration of the same idea from different points of view until the survey of the idea is complete, and no aspect of it has escaped treatment. This is seen in every great classic of the world's literature, from Homer's "Iliad" down. It is strongly expressed in Richard Wagner's opera-dramas with their musical themes recurring in every key and degree and building up a grand total. Mrs. Eddy's text-book reveals this same prime requisite of artistic greatness. It is built upon the central theme that God is infinite Mind and His creation mental; and a multitude of secondary themes, derived therefrom, are marvellously interlaced and yet maintain their individuality and constant recurrence throughout the book. From this point of view Science and Health is properly adjudged a great work of art, but it is even more than that, for it has healed and is healing a multitude of readers of all manner of physical, moral and mental ills. As a great work of art which heals it may be said to have set up a new criterion of art. Outside of the Bible the

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reviewer knows of no book in the whole range of literature which fulfills this remarkable function.

One is almost startled at such a denouncement of a mere literary critique devoted to this much discussed book. Instead of being tempted to find fault with it, one begins to wonder that anyone was found sufficiently obedient to spiritual impulsion to write it in the first place, and sufficiently clear-sighted to prevent its perversion thereafter. It is an astonishing book for the literary critic and one full of blessings for suffering humanity. In the manner of stating her conclusions, in the order in which she marshals her facts and in the method by which she treats both truth and error, Mrs. Eddy reveals a mastery of spiritual warfare which is unrivalled. She knows how to use the battle axe and the sword, but when she is breathing into human ears the comforting assurances of science concerning the goodness and the power of God, her words sound like the whispers of angels. The unmasking of evil is done with such strength and skill that the human mind is startled, but also convinced. The explosion of evil mind forces, which believe themselves unassailable, occurs suddenly accompanied by words spoken with divine authority. If there be any secret in the healing effect of Science and Health it must be sought in the completeness with which every phase of evil is met by the corresponding fact of truth and turned back upon itself, driven to self destruction and to disappear into its essential nothingness. That such a book was ever written is a marvel for all time, and that it has started on its triumphant reformative mission around the world is cause for universal gratitude.

THE TITLE, FLY LEAVES, CONTENTS AND PREFACE

The text book of Christian Science has passed through many editions. Mrs. Eddy was constantly perfecting it

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in order to clarify her meaning, though never altering the teaching contained therein, nor changing her unmistakable style.

The Christian Science text-book is divided into two parts of unequal length. The first part may be said to contain the doctrine and preaching of Christian Science with constant explanations for its application to the healing of sin and sickness.

The second part is entitled, "Key to the Scriptures" and, as its name indicates, it is an exegesis of the Scriptures, but only of certain parts. In her early studies Mrs. Eddy wrote much on the metaphysical interpretation of the Bible, but much of this remains unpublished. She incorporated only certain portions of these Bible studies into the text-book. At the same time it must be said that the whole of Science and Health is in the nature of a "key," because passage after passage and verse after verse from the Scriptures are elucidated in its pages.

In her later editions Mrs. Eddy added a chapter entitled, "Fruitage," consisting of testimonies of healing and regeneration through reading the Christian Science text-book.

In the arrangement of her subject Mrs. Eddy was as original as in her literary style. If it follows any plan, it is a divine plan. Experts in literary arrangement may cavil at it, not comprehending the divine plan, but they cease to do this when they have once experienced its healing power and recognized that there is a supreme order in the Christian Science text-book which appears the moment it is understood to be a healing book, and not merely a didactic one, an active agent in destroying evil, and not merely a passive treatise on theology. The curative power wielded by Science and Health is so great that many hopelessly diseased persons and many victims of bad habits have been healed by reading it, proving that its arrangement is not fortuitous, but governed by a holy

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purpose. It is noticeable for instance that the book frequently lays bare a certain phase of evil and then, perhaps imperceptibly to the reader, gives the metaphysical antidote to the phase of evil in question. Again, close observation and especially the practice of Christian Science reveals that the evil to be combated is never mentioned unless the weapon is also offered with which it can be destroyed. In other words, Science and Health by its very make up is a healer of the sick and sinning, a comforter to the sorrowing and bereaved, a provider for the destitute, a protector against misfortune and accident.

Science and Health really sets the standard for a new literary art, because it not only presents truth, but enforces it.

FLY LEAF No. 1

Mrs. Eddy calls her text-book, Science and Health With Key to the Scriptures. While I was proof reader for her last revision, in 1907, Mrs. Eddy laid before me the question whether in my judgment the title would be improved by leaving out the word, "with," so as to make the whole read "Science and Health, Key to the Scriptures." I replied that I did not wish to judge in the matter as I felt that Mrs. Eddy's spiritual intuition as the author of the book was superior to mine, and the title remained as before.

Among the titles, descriptive of herself, she places first "President of the Massachusetts Metaphysical College," showing that she may have esteemed this title as the most important with reference to the text-book. In the second place comes the title "Pastor Emeritus of The First Church of Christ Scientist in Boston, Mass.," as though to indicate that she links herself also as Pastor Emeritus to her text-book.

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FLY LEAF No. 2

It is historically significant, as settling once for all Mrs. Eddy's proprietory rights in the Christian Science text-book, that she first entered it in the office of the Librarian of Congress, Washington, D. C., or in other words, copyrighted it, in 1875, and then in successive years until 1906.

FLY LEAF No. 3

The Fly leaf contains first Jesus' concise, scientific statement, as recorded in John 7:32, "Ye shall know the truth, and the truth shall make you free." Secondly, Shakespeare's much debated words, "There is nothing either good or bad, but thinking makes it so," as though to enforce upon humanity the recognition that all is mental. Thirdly, she quotes a stanza from one of her own poems, (Miscellaneous Writings, p. 385.) breathing a prayer of gratitude to God.

CONTENTS OF SCIENCE AND HEALTH

In the early editions of Science and Health the arrangement of chapters was different from that in the later ones. In the later editions the book began with the chapter on "Prayer," a subject which would appeal to all seekers after truth, of all races and religions everywhere, a subject which would unite her readers. The succeeding chapters were arranged with a view to the unfoldment of the subject in a metaphysical, though not in an obvious, plan, closing the first part of Science and Health with the Chapter on "Recapitulation," which is used by all teachers of primary classes in Christian Science.

In the second part of the text-book, under the heading of "Key to the Scriptures," Mrs. Eddy takes the first

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and last books of the Bible for metaphysical interpretation and adds a "Glossary," wherein Bible words and proper names are given their metaphysical meanings. The whole book is closed with a chapter on "Fruitage," as though to prove that the healing of Christian Science is essential to its teaching. As already stated, this chapter is made up of testimonies of persons from different parts of the world who have been healed by reading the Christian Science text-book, Science and Health with Key to the Scriptures.

PREFACE OF SCIENCE AND HEALTH

The Preface of Science and Health opens by lifting the thought of the reader to recognize the dawn of truth on human consciousness. She depicts in an exalted strain the birth of the Saviour and the coming of the wisemen seeking him. This prepares the reader's mind to understand the coming of "this daystar of divine Science." (Pref. p. 1-11, 12.)

She then leads thought away from the out worn doctrines of the past and exhorts the reader to seek to know God through right understanding, and not blind faith. Having been born and educated in New Hampshire, the Granite State, she refers to herself as a pioneer cutting the rough granite and hewing the tall oak. She knew what this meant from living in the pioneer atmosphere of New Hampshire. She shows how her system has been tested and been proven efficacious in the treatment of sin and sickness. On the second page of the Preface she uses the name Christian Science for the first time in Science and Health, and also for the first time the word Principle as equivalent to God.

Then follow some biographical paragraphs, but she refers the reader to her autobiograph, "Retrospection and Introspection" for fuller particulars. It follows from

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these biographical details that as early as 1862, she had already composed certain studies of the Bible and essays on the subject of Christian healing.

One gathers from this Preface that although the discovery of Christian Science came to Mrs. Eddy through revelation, the practical application of this science to the needs of humanity had to be worked out by experience and the practice of healing.

She was obliged to warn her readers against books which taught that the human mind can be a healer. In fact, all through her career she had to combat and correct this false assumption, by which certain systems under various names sought to imitate Christian Science. At the same time she conceded that a few books based on Science and Health could be useful. She laid no undue value upon merely intellectual attainments, but showed that Science could appeal to all honest minds and hearts, and that divine healing was natural.

Judging from the words of this Preface, Mrs. Eddy was convinced that God had called her to found and lead forward in person the Christian Science movement, though it is not impossible that as a woman of delicate health and great refinement of thought she may have shrunk humanly from the publicity necessarily involved. With superhuman courage she obeyed the call to found one after another the many agencies through which Christian Science was given to the world. She taught, she wrote, she organized as necessity arose. The extraordinary volume of her personal correspondence during all this time is almost incredible. She literally gave herself and all she had of strength and inspiration to the task of presenting the world with the inestimable gift which had come to her by revelation. It should be said to her critics that if Mrs. Eddy had chosen to keep this discovery to herself, for her own delectation, she might have led a comparatively uneventful and peaceful life.

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But she chose rather to obey the divine call and risk human misunderstanding of her motives and labors.

A surprising statement occurs near the close of the Preface, by which Mrs. Eddy declares that she had never read Science and Health "throughout consecutively in order to elucidate her idealism" until she made her final revision in June 10, 1907. As Mrs. Eddy's proof reader for this revision, I was in constant communication with her and now feel called to act also as reviewer of her book.

With a few loving words Mrs. Eddy commends her great work to "honest seekers for Truth."

It only needs to be added that in the later editions there appears a small Note in italics which announces that "the author takes no patients, and declines medical consultation." It is evident that with her many duties as Leader of the Christian Science movement, Mrs. Eddy could no longer devote her time to patients who might seek her help and that she needed to be spared the importunities of the multitudes who would otherwise have crowded her doorstep from all parts of the world. The reviewer was told by one of Mrs. Eddy's secretaries of an instance in which a whole family from the West sold out their belongings, moved to Concord, N. H. and virtually encamped before her house, until they were gently led away by a member of the household and turned over to the care of a practitioner. Such pressing solicitations often occurred at the very time when weighty decisions concerning the welfare of the movement had to be made by Mrs. Eddy. She had already prepared thousands of Christian Scientists to do the healing work, while through her writings she could feed multitudes.

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CHAPTER I

Prayer

Mrs. Eddy begins every Chapter of Science and Health with one or more texts from the Scriptures. The pith of each chapter is embodied in the selection of verses placed at its head. Her teachings are based upon the Bible and inseparably linked with it and she shows by constant comparison their fundamental and absolute unity. In the light of Christian Science the Bible becomes a new book; Mrs. Eddy does not attempt to change it, but simply interprets the Bible of our forefathers through the illumination of spiritual understanding. Under her inspired explanations the Scriptures regain for the reader their natural function of healing both sickness, and sin and Science and Health, therefore, is recognized as continuing the saving doctrine of the Bible and making it available for all mankind.

The essence of Mrs. Eddy's teaching about prayer is contained in the opening sentence of her chapter on that subject. She designates prayer as the activity of right understanding instead of blind belief. She examines the ordinary human motives for prayer, and shows that prayer can change neither God nor any object in the universe, but that it does open human apprehension to what already is. The importance of gratitude is pointed out as well as the fact that true forgiveness is really the destruction of evil, not merely the pardoning or condoning of it. She warns against the temptation of audible wordy prayer and the various resulting types of hypocrisy. Again and again she recurs to the fact that desire

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is prayer and prayer is mental or spiritual, not a matter of words only.

At the end of the chapter Mrs. Eddy gives what she understands to be the spiritual interpretation of the Lord's Prayer, clause by clause. She does not substitute her version for that of the Bible, but she places hers in italics beneath the other, as its metaphysical translation. The Lord's Prayer with this spiritual interpretation is read at all Christian Science Sunday services. Many testimonies from various sources, given at Wednesday evening meetings, or in the Christian Science periodicals, prove that this spiritual interpretation of the Lord's Prayer has healed a multitude of cases of sin and sickness, many of them pronounced incurable.

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CHAPTER II

Atonement and Eucharist

In this chapter Mrs. Eddy handles subjects which have greatly divided Christendom. Leaving aside the futile differences on which dogma and doctrine have too long fastened the attention of those who seek solace in religion, the author with trenchant logic analyses the false and offers the true explanation. She turns back to the simple teaching of Christ Jesus, and brushes away the cobwebs which the schoolmen have permitted to gather around these subjects. Atonement, she shows, is best understood by dividing the word into its original component parts, at-one-ment. Not a supposed reconciliation of God to man, but the understanding of man's at-one-ment or unity with God constitutes the doctrine of the atonement. Mrs. Eddy does not hesitate to say in the face of the claims made by so many religious systems, that Jesus "established no ritualistic worship." The atonement for her was not an ecclesiastical ceremony, but a spiritual conviction based upon understanding, and not upon blind belief. Under her teaching the atonement becomes a healing state of consciousness, active, practical in human affairs and essential to true religion, but is held to be independent of material surroundings and to be judged by its fruits in saving the sinner and curing the sick.

Throughout her writings Mrs. Eddy demands the proof of works, and this is in accord with the hard headed business man who asks of any system offered for his adoption, "Does it work?" If the atonement is merely a passive condition of belief which cannot show practical

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results, its use in meeting the crying need of humanity for salvation from its woes is problematical. But when it can be proved by actual tests that the consciousness of at-one-ment with God is potent against every human ill, both mental and physical, the doctrine of the atonement ceases to be an ecclesiastical hypothesis and becomes a living, effective mode of salvation. Multitudes of persons have tested and tried Mrs. Eddy's teaching on the subject of the atonement and found it to be available against the brood of evils which infest the human race.

It is not the least of the services rendered by Mrs. Eddy to suffering and distracted Christian humanity that she has taken away its theoretical and perverse sense of the atonement and given back the atonement in the form of a logical and practical spiritual possession.

In handling this subject it is necessary for the author to make the distinction between mere belief and faith which is understanding. Christianity as a science is demonstrable and is based on law. God is Principle, unchangeable, unvarying, unmoved by favoritism, accident, change of mind or sympathetic mesmerism. Hence God is not to be approached blindly, but with conscious recognition of what He is and scientific assurance of His availability to answer prayer.

Mrs. Eddy likewise in this chapter brings out the true meaning of the name of the man Jesus and his designation or title of the Christ, insisting on the necessary distinction between the two which scholastic theology seems to ignore. In this chapter she lifts the veil of material sense in order to elucidate Jesus' birth. No one has ever done this before in a manner which could be understood by human apprehension. She obtains her clear results from treating the subject metaphysically, from the basis that the whole creation in reality is mental, as proceeding from the divine Mind.

In dealing with the eucharist Mrs. Eddy is not unmind-

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ful of the tender associations which the subject calls forth in the minds of those who are brought up in the old churches, but she sets forth with irresistible logic that the true eucharist is independent of the use of material bread and wine. She exposes the sadness of the occasion of the last supper, and finally points to the morning meal on the shore of the Lake of Galilee, after the Resurrection as the occurrence which Christian Scientists should commemorate. She lifts the eucharist high above matter into the realm of pure spirit and defines the various sacraments of the church in terms of metaphysics. "Our baptism," she writes, "is a purification from all error" . . . . . "our Eucharist is spiritual communion with the one God. Our bread, 'which cometh down from heaven,' is Truth. Our cup is the cross. Our wine the inspiration of Love, the draught our Master drank and commended to his followers." (p. 35.)

In the Chapter on "Atonement and Eucharist" Mrs. Eddy passes in review the career of Jesus, his sacrifice, his martydom, the disobedience of those who to-day profess to follow him in overlooking his explicit command to heal the sick, the reason for and the nature of his suffering at the hands of others, the erroneous belief that death is a friend instead of an enemy, the proofs he gave of the correctness of his teachings, his betrayal, his experience in the tomb and his resurrection and ascension. She explains Judas and Gethsemane, Pilate and Calvary; his desertion by all his disciples except John and a few women; the mockeries of the cross and his last cry of seeming despair.

This tribute to Jesus is the most touching and complete ever penned. Only a woman who has sought to place his teaching in unadulterated form before mankind and has suffered in consequence, could have written it. She understands him. Therein all is comprised. She does not take him as a subject afar off. She takes him

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by the hand, her friend Jesus whom she loves, who has brought out to the uttermost the understanding of the Fatherhood of God and paved the way for the human acceptance through her of the Motherhood of God. In this chapter we find the compassionate Jesus, Christlike, the associate of publicans and sinners, who endured all things that he might deliver his message, brave as a lion, gentle as a dove, wise as a serpent, who issues from his protected mountain home at Nazareth to face the self-righteous Pharisees of Jerusalem, the oppressors of Israel and the sappers of its spirituality. He of the royal House of Judah, born in Bethlehem like his human ancestor David, was willing to struggle with their hypocrisy and confute their foolish reasoning.

Jesus obeyed. Mrs. Eddy knew what that meant from personal experience. She understood what Jesus had suffered as he laid down one after another every human tie of kith and kin, of tribe and class, and confronted the world alone and unappreciated, rejected and despised in order that he might obey God. None but she could fathom the depths of suffering endured by those who are misunderstood while laying down all for the Christ Truth, who are called upon by God to do that of which their friends and families disapprove. But she also knew that his reward was sure that he had found the Comforter, Divine Science, and was with the Father. Her understanding of Jesus and of the ever present Christ was her eucharist and this is the eucharist she wishes to share with all.

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CHAPTER III

Marriage

Mrs. Eddy knew well from personal experience that the problem of marriage produces many of earth's tragedies. This problem touches every single human being, either directly or indirectly. It cannot be passed over or ignored; it needs to be analyzed and resolved into its primal and native elements in order that the solution for its many failures may be placed before the world. This Mrs. Eddy does in a way to bring comfort both to those taking their first steps out of matter and to those whose understanding of Divine Science is ripening into the fruition of freedom.

As is well known, Mrs. Eddy was three times married. Her first marriage was happy, but of short duration, for her husband, Major Glover, died suddenly in Wilmington, N. C., whither he had gone on business, taking with him his young wife. She was escorted back to her father's home by brother Masons of her husband's, practically penniless and therefore dependent upon her family. Thus it was that there seemed to begin that pitiless process of robbing the future discoverer and founder of Christian Science of one earthly tie after another. After the loss of her husband came the loss of her infant son, who was taken to live with an old nurse, and when the nurse moved to the West, the child was spirited away, and never knew his mother until he was a grown man with children of his own.

Mrs. Eddy's second marriage was motived to some extent by the not unnatural hope that she might thereby

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provide a home for her child, but in this also she was disappointed, as her second husband refused to harbor the child of her first marriage. Mrs. Eddy was obliged to secure a divorce from this husband, on account of adultery, and thus ended her second experience with the institution of marriage. It was not till many years later that she married Dr. Eddy, who undertook to publish her works and who, as she firmly believed, sacrificed his life to safeguard her copyrights.

This marriage was in the highest degree lofty in motive and fulfilment. The bond of purpose was one. Dr. and Mrs. Eddy worked together for the same end, mutually sustaining each other in the desire to enlarge the sphere of Christian Science activity in the world and to protect its advancement. Dr. Eddy's demise was perhaps one of the cruelest blows sustained by the lonely woman who found it so hard to find helpers who were at once sufficiently devoted and adequately metaphysical and scientific in their thought. Dr. Eddy was a helper of the right sort. Mrs. Eddy's marriage to him was ideal and providential, and his death deprived her of a support which she sorely needed.

In speaking to the writer of certain of her helpers, Mrs. Eddy once coined a word to describe that state of mind which wishes to help but does not quite know how. With that delicate consideration for the feelings of others which characterized her, and yet with the recognition that in some respects these helpers were not fully adequate to the work she required of them, she designated them as "helpative." The writer immediately understood what she meant. Dr. Eddy was not helpative, he was a real helper.

Thus it was that Mrs. Eddy could write about marriage in its various aspects from personal experience. She knew the misery of people who are badly mated, she could mourn with those who had lost their nearest and

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dearest, she knew the agony of a mother's separation from her child, the shame of a husband's ill deeds, the fears of the bereft, the arguments of grief, and the exceeding great comfort in a union between two persons who are of one mind and can work together in trust and joy towards the same end.

What she has to say about marriage she bases on the Scriptures. She does not claim for Christian Science any new teaching about marriage. She realizes that the subject is most delicate and intimate in all its bearings, but she is perfectly frank in insisting upon legal provision for marriage, the protection of children and the necessity for human affection in order to make it tolerable and profitable. For her it is a contract, mutually and freely entered into, and to be kept by mutual agreement.

First, with many homely illustrations she discourses on the blessings of the right sort of marriage and the disastrous incident to the wrong kind, moralizing on the subject in the simplest manner from the standpoint of human need. She gives valuable advice about the generation and up bringing of children and incidentally shows the unfairness of many regulations concerning woman. She deplores the growing number of separations and divorces and sees in this the proof that the high ideal of marriage is not generally seen or followed.

From this ground of mere human need she lifts the whole subject, as she does others which she treats, from matter into mind and reaches the metaphysical interpretation of marriage. Towards the end of the chapter on marriage she again develops the fact that man is spiritual and not material and that he is never in reality a creator. These closing statements of hers have given rise to much criticism, but they are based upon Jesus' own statements and are metaphysically irrefutable.

They antagonize human pride, especially masculine

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pride, but they accord with and supplement Jesus' declaration to his disciples, "The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage."

In the Glossary (p. 582) she clearly defines the metaphysical interpretation of bride and bridegroom. Definition of "bride." "Purity and innocence, conceiving man in the idea of God; a sense of Soul, which has spiritual bliss and enjoys but cannot suffer." Definition of "Bridegroom." "Spiritual understanding; the pure consciousness that God, the divine Principle, creates man as His own spiritual idea, and that God is the only creative power." She finally discards the world's common acceptance of these terms and presents them in these definitions holy and acceptable before God and freed from every taint of materiality. Thus she reaches the highest ideal of marriage and upholds it for eventual universal acceptance.

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CHAPTER IV

Christian Science Versus Spiritualism

By the very choice of Spiritual texts at the opening of this chapter Mrs. Eddy shows the differences between spirituality and spiritualism. Mrs. Eddy's early work was frequently among Spiritualists. She tells us that her first student was a Spiritualist, and that she healed him of spiritualism. The New England of her early days was very much alive with spiritual activity and experience; some of this activity became spiritualistic, but most of it remained genuinely spiritual. Whittier, Henry Ward Beecher and others were said to be Spiritualists, but that did not make them so. Mrs. Eddy was called a medium, but that did not make her one. On the contrary, it is she who first analyzed spiritualism and showed its fallacy to consist in the belief in spirits many, while Christian Science teaches that there is but one Spirit, God. This does not imply that Mrs. Eddy is hostile to Spiritualists, or is unmindful of their struggle to prove that man lives on after the experience called death. On page 80 she expressly states; "I entertain no doubt of the humanity and philanthropy of many Spiritualists, but I cannot coincide with their views."

She takes the subject into the realm of Spirit, and shows that in reality there is no death, no time, no space and that, therefore, man is always here and coexists with God throughout eternity, birth and death being merely human beliefs which have no standing in the reality of being.

She opens her chapter by exposing the unreality and

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chimerical nature of mortal existence, its instability and evanescent nature, whereas the identity of God's ideas, constituting the real universe, is imperishable and forever steadfast. She shows that material corporealities cannot be spiritual, since there is but one Spirit, and that, therefore, the term spirits is erroneous. The experience of death does not make spirits out of human beings, but growth in the understanding of God does spiritualize thought. Throughout this chapter she insists upon the impossibility of Spirit and matter mingling and herein consists the division of spiritualism from divine Science, that it supposes the so-called dead to be spirits, whereas Jesus, when he showed himself to his disciples, cautioned them against this very error and said, "A spirit hath not flesh and bones, as ye see me have." In view of the greatly increased interest in the condition of the departed which has followed the great world war, Mrs. Eddy's analysis and explanations of common beliefs about the subject are most illuminating. (See Science and Health p. 75-25 to 29.)

The Leader of the Christian Science movement has offered her understanding of the subject for world acceptance, especially in this chapter on "Christian Science versus Spiritualism," as well as in her comforting words to the field at the demise of Mr. Edward A. Kimball and Mr. Joseph Armstrong, now to be found on pages 296 and 297 respectively of the First Church of Christ Scientist and Miscellany and in a sermon on "Life," written many years ago and reprinted in the April 1918 Christian Science Journal. Spirit is the one God and spiritualism is the belief in spirits many. The desire of those who have had loved ones pass away has frequently led them to seek to get into communication with the departed through spiritualism, but the truth is that as all men learn to dwell in the one Spirit, they will find themselves in unity. Intercommunion between the so-called dead and the liv-

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ing is blocked principally by the belief of those who remain and retain the supposition that their departed are dead, for the departed themselves know that they are not dead, but have simply passed from one experience to another. There is a change of experience, that is all. The author points out that, "In the vestibule through which we pass from one dream to another dream, or when we awake from earth's sleep to the grand verities of life, the departing may hear the glad welcome of those who have gone before. The ones departing may whisper this vision, name the face that smiles on them and the hand which beckons them, as one at Niagara, with eyes open only to that wonder, forgets all else and breathes aloud his rapture." (Science and Health, p. 75-76.)

In this chapter on p. 76, Mrs. Eddy has penned a paragraph which to the writer has always seemed to reach the acme of beauty and science combined. I refer to the paragraph, "The sinless joy,—the perfect harmony and immortality of Life, possessing unlimited divine beauty and goodness without a single bodily pleasure or pain,—constitutes the only veritable, indestructible man, whose being is spiritual." (p. 76.) Herein man is depicted in the beauty of holiness and in a beautific state which is heaven, the imperishable man who is wholly spiritual and never touched by death. The understanding of this by Jesus, when he overcome death at the crucifixion, rent the veil of the temple from top to bottom, the veil of ecclesiastical belief which pictures man as a transitory thing having beginning and ending. So powerful was Jesus' conquest over this fear that the whole of human consciousness was momentarily relieved of its obsession and in Jerusalem it is recorded that people came out of their graves.

Mrs. Eddy shows that death will continue to occur as an individual experience until the conviction that it is in accordance with immutable law (the belief generally

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entertained on earth to-day) is superseded by the recognition that life is eternal. For this reason it is scientifically illogical to long for death as a friend, since the belief in it must sometime be destroyed. Hypnotism and other material methods or inventions of the carnal mind, cannot be means of Spirit communication, for God is not material, nor carnally mental, and speaks only through Spirit.

The utterances of the Prophets are carefully distinguished in the Bible from the sayings of wizards who claimed to have familiar spirits, and peeped and muttered. Israel is constantly warned against the latter and exhorted to listen to the former. Thus in the New Testament also a distinction is drawn between carnal mind clairvoyance and divine intelligence, as expressed by the Apostles, and it is recorded that Paul cured a damsel of this type of clairvoyance through the understanding of Christianity so effectually that her masters lodged a complaint against him for robbing them of their gains. So Jesus could read the life history of the Samaritan woman and the thoughts of his disciples at Emmaus, as well as the plots of the Pharisees to compromise and trap him. He could feel the mental touch of the sick. She dismisses the whole question of apparitions by asking the question, "Then why is it more difficult to see a thought than to feel one?" (p. 86.)

In this chapter Mrs. Eddy touches upon and explains such subjects as "second sight," mental impressions, memory, mediumship, constantly reiterating the oneness of Spirit and the impossibility of spirits many, except as material corporalities which are apart from the Science of Being.

This chapter brings out clearly to the mind of the reader that the so-called departed are not necessarily spiritualized by the experience of death. Spiritualization follows a clearer understanding of truth, a readier real-

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ization of the presence and power of God, and is therefore independent of death. To follow the bidding of the so-called departed, on the supposition that they must necessarily be better than the living, would be to subject oneself to the mockeries of the evil minded among the departed. If so-called spirit rappings, spirit messages, can be used for evil purposes by evilly disposed persons among the departed, these so-called signs from another world cannot be safe guides and, indeed, they may lead to destruction.

By insisting on the validity of good and of good only, whether here or hereafter, Mrs. Eddy has thrown around humanity the protecting mantle of true reasoning. All acts and sayings are to be judged by their essential qualities, by their correspondence with the divine or their divergence therefrom. That a message purports to come from one who is departed does not provide it with a passport for human acceptance, but that a message is imbued with scientific truth should gain for it universal approbation. Mrs. Eddy's analysis explains the disappointing experience of Spiritualists in general and the constant thwarting of their right motives. It reveals the fact that they expose themselves to constant attacks of their own making due to the mistaken supposition that signs from a supposed other world must necessarily be sacred and must require obedience. She pierces the fog of human guess work and points to the unerring scientific truth of being, to the invincible logic that God is the only real power, now and forever, and that anything which is unlike God, is by that very fact excluded from all participation in the government of the universe, whether it calls itself of this world or the next. She insists that whatever is unlike God does not need to be feared or obeyed, has no standing before the court of divine justice, and is a mere pretense and fraud.

No one who does not realize the power for mischief,

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inherent in a false belief about the departed, can measure the service Mrs. Eddy has rendered mankind by showing the way out of this danger. In the hands of the unscrupulous and ruthless the falsities of spiritualism can work great harm before they are detected. Through Mrs. Eddy's teachings the danger can be mastered with the rod of divine authority, and nothing but good can then come from the departed to the so-called living. The unrepentant departed cannot manipulate, lead astray, defraud or torment the living, when the latter know that evil has no power, whether it claims to belong to the living or the dead. Because spiritualism counterfeits spiritual facts, it may at first deceive even the honest seeker after truth, but with the growth of real spiritual understanding in human consciousness, all false phases of belief will be more and more rejected, until divine Science is universally accepted and understood. This process of re-adjustment involves changes in human life. On page 96 of Science and Health Mrs. Eddy fortells the course of events in words which would sound ominous, but for the fact that the promise of safety and deliverance runs through them. She predicts physical changes in the world routine, due to what she calls, "mental fermentation"; she does not hesitate to state that evil will rise to greater heights in the presence of the growing understanding of good, but assures the reader that the end is never in doubt. "Love," she writes, "will finally mark the hour of harmony, and spiritualization will follow, for Love is Spirit."

In the spirit of exalted prophecy Mrs. Eddy rises towards the end of this chapter to heights of vision full of beauty and promise. The reader drinks in the words of reassurance and security "as the hart panteth after the water brooks," satisfied at last that some one has been found to lead the way out of the perplexing mazes

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of creed and dogma, experimentation and hypothesis, into the clear atmosphere of Spirit.

Mrs. Eddy plainly states on page 308 "The Soul-inspired patriarchs heard the voice of Truth, and talked with God as consciously as man talks with man." According to the Biblical records as given in Matthew 17.3, Mark 10.32-34 and Luke 9.30-31, Moses and Elias talked with Jesus of "What things should happen unto him." Man rends the veil of the material senses by reflecting the Spirit of God.

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CHAPTER V

Animal Magnetism Unmasked

Mrs. Eddy was the first to brand all evil as animal magnetism. She uncovered the nature of every phase of evil as both animal and magnetic, thereby revealing the true method of destroying the sum total of all evil. Of course, Mrs. Eddy did not invent animal magnetism, as her critics have tried to make the ignorant believe. This has existed as a part of human consciousness as long as the human race has existed. But Mrs. Eddy has made it forever impossible for evil to hide itself under any name and call itself good. She has offered human apprehension that spiritual understanding which can alone cope with and destroy animal magnetism, and she has designated her discovery Christian Science.

The chapter opens with a brief recapitulation of some historic facts in regard to mesmerism or animal magnetism. Since the great world war these facts have gained added significance on account of the peculiar parts played by different nationalities with reference to mesmerism or animal magnetism.

Mesmer first called attention to this supposed force in Germany, in 1775; and gave it a name; a committee appointed by the French government reported adversely upon it and Benjamin Franklin was a member of this committee, France and the United States thus being pitted against Germany. The time of the coming to the surface of this suppositional force was during the great revolutionary period which convulsed the world at the end of the eighteenth century, the time of the Ameri-

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can and French Revolutions with the rise of Napoleon I and the attendant changes in the world. The nations were in a turmoil and underwent readjustment. There ensued a regrouping of the powers. Mrs. Eddy has shown conclusively that animal magnetism, whether under its own name or under its many aliases, is wholly bad. It is significant that history shows that France and the United States were united in condemning animal magnetism when it came to notice in Germany, just as in the great world war of 1914 to 1918 France and the United States were associated against Germany in repelling that attack on human liberty.

After a brief historical resumé Mrs. Eddy proceeds to give the results of her own experience with animal magnetism, and to warn the world against its subtle phases, which hold mankind in slavery without mankind being aware of its operations. Even the pretended benefits of hypnotism, in cases of disease or bad habits, she proves, result in a worse form of tyranny, subjecting the unconscious victim to human will power instead of the divine power. She tries to rouse the world from its ignorance and indifference in regard to this subject, warning it of the hidden mental ways of crime which baffle detection, except they be faced with Christian Science. She then gives the all sufficient scientific antidote for animal magnetism, mesmerism or hypnotism, which consists in understanding the truth that there is but one power, one influence, one attraction, namely, God, Spirit, and that consequently evil is not power.

Had the world but been willing in time to listen to her admonitions, what might it not have been spared! Had the pride of intellect in scholar and schoolman, in scientific searcher and researcher, in statesman and man of affairs, only yielded to the call of this lone woman, how many experiences might not have proved unnecessary! Nor can anyone, but Mrs. Eddy herself, measure

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the cost of uncovering the secret operations of animal magnetism to human apprehension. Many years have passed since Mrs. Eddy, urged against her own human desire by a divine call, wrote her original chapter on Animal Magnetism. She herself has lifted the veil slightly, to let us see a little of her struggle. In "Introspection and Retrospection" she recounts how the chapter on animal Magnetism in Science and Health was written and published. There is also a passage in "Miscellaneous Writings" (p. 222-223) which reveals her mental conflict before she was willing to enter upon this line of investigation.

From this uncovering dates a new era in human history. The great deception is a deception no longer for those who are willing to read her words and apply her teaching. The accumulated lore concerning subtle evil symbolized by the serpent and descended from antiquity into the modern world, ceases to have influence or ability to inject fear into the human mind; its mental poisons are rendered of none effect; its plans frustrated; and it is seen for what it is, a mortal imposition which only needs to be unmasked to become powerless.

Mrs. Eddy heads this chapter with Jesus' words, "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man." She sums up the remedy for animal magnetism in these words, "In reality there is no *mortal* mind, and consequently no transference of mortal thought and will-power. Life and being are of God. In Christian Science, man can do no harm, for scientific thoughts are true thoughts, passing from God to man." (p. 103.)

Mankind erects its various sin gods and calling them by different names, bows down to them through fear. Mrs. Eddy groups all forms of evil under the name of animal magnetism and therewith uncovers it. The specific

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evil will uncover itself when generic evil is handled as animal magnetism.

Mrs. Eddy groups under the head of animal magnetism all forms of occultism, necromancy, esoteric magic, oriental witchcraft etc., the practice of which is denounced in Scripture under the general head of divination. The children of Israel were constantly warned against these arts of pagan priests. On the other hand, the Hebrew prophets listened to the voice of Spirit and foretold events from the understanding of the one Mind which uncovers the methods of minds many, and this is the wholly beneficent form of Mind-reading which Christian Science inculcates and practices for the healing of the sick and the saving of the nations.

One is impressed in reading again the words of Jesus in connection with Mrs. Eddy's interpretation how wonderfully he recognized the workings of evil and understood the cure for it.

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CHAPTER VI

Science, Theology, Medicine

Now comes a long chapter of 157 pages devoted to the detailed setting forth of Mrs. Eddy's basic teaching concerning the particular subjects which are uppermost in the mind of the searcher after truth, Science, Theology and Medicine. It is evident that correct answers to the questions which these words involve must show mankind how to live, how to be saved and how to be healed.

In the opening paragraphs of this chapter, Mrs. Eddy explains her discovery of Christian Science in the year 1866. She does this in unmistakable words which leave no doubt in the reader's mind as to her own conviction that she was made the avenue for a divine revelation to mankind.

Never for a moment during her eventful career was there any intimation on the part of Mrs. Eddy that she questioned the validity of her mission. Without this steadfast assurance on her part it is difficult to understand how she could have withstood the assaults of the enemy.

While in her first edition of Science and Health Mrs. Eddy uses the editorial "we," it is noticeable that in subsequent editions she drops this entirely and bravely faces the world with an unmistakable "I." It seems to the writer as though by this use of the pronoun "we" she may have at first wished to shield her human self somewhat from the glory as well as the burden of being the Discoverer of Christian Science, but that later she saw the necessity of being willing to take upon herself full respon-

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sibility therefore and deliberately dropped the editorial "we." At the head of this chapter are quoted Paul's words, "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Likewise in the body of the chapter attention is called to Jesus' words, "My doctrine is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7, 16-17.) These texts indicate Mrs. Eddy's point of view regarding the revelation which came to her.

In this chapter, then, we read how the discovery of Christian Science came to Mrs. Eddy when she was at the point of death. In her work, "Retrospection and Introspection," she enters into greater detail concerning this event, which was to convulse the world, and tells us of an accident which disabled her and caused her physicians and friends to give up hope of her recovery. It was then that the truth dawned upon her, which she sums up briefly on page 108 of Science and Health in the third paragraph. In other words, it was revealed to her that God is the only power, and that God's supposed opposite, evil, including matter, is a false belief. This understanding healed her and she immediately perceived its availability for all mankind. She also recognized that it was this understanding which Christ Jesus and his disciples had used in their healing work.

But how was she to present this discovery to the world, so that it could be understood and practised? For years, she tells us, she searched the Scriptures, until in due time she wrote Science and Health, the text book of Christian Science, which gave this much needed spiritual understanding to the world. She tested her discovery and her students, after she had taught them, did the same, so did those who read her books and absorbed her

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meaning, until in course of time a large body of men, women and children could testify from personal experience that her teachings were effective in curing the sick and reforming the sinner, and in mastering every form of evil and human disability.

Mrs. Eddy, in the first subdivision of chapter VI, devotes special attention to reducing her system to a science comprehensible to humanity. On pages 115 and 116 she gives what she denominates a Scientific Translation of Immortal Mind and of Mortal Mind. These definitions are basic with reference to her whole system. They lead thought away from the perishable and mortal into the atmosphere of absolute truth, from which materiality is excluded; but in doing this she also shows the human footsteps leading up to the divine heights and records what she designates as transitional qualities. These are the improved human qualities produced by the Spirit coming to the flesh and transforming the thought of mankind. Mrs. Eddy's treatment of this theme is full of encouragement to those striving to walk Spiritward. While she points to the final goal as an actuality in the present, she does not ignore the human experience leading thereto. Nothing human is perfect, but human beliefs can be purified and exalted, until they cease to have even a seeming existence, and nothing remains but perfection. These definitions rise to great heights, but they carry the comprehension of the reader along with them and bring their spiritual reward.

From the standpoint of Science the supposition of a personal and corporeal God is no longer admissable and common theological misconceptions about God Mrs. Eddy has replaced by the teaching that God is pure Spirit, without outline or limitation. At the same time, some metaphysical students, in their fear of ascribing too much to the word "person" in daily life, have overstepped the mark and forgotten that when it is understood that God

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is infinite Person, the term Person is properly applicable to God. Mrs. Eddy does not base her Science upon the testimony of physical sense, but upon spiritual understanding and points out that in their spiritual significance, "Science, Theology and Medicine are means of divine thought, which include spiritual laws emanating from invisible and infinite power and grace." (p. 118.) In this connection the author refers in a very striking manner to Jesus' parable of the "leaven which a woman took, and hid in three measures of meal, till the whole was leavened." She establishes an analogy here between this leaven and the spiritual interpretation of the Science of Christ and asks pointedly whether this parable does not prophesy "the second appearing in the flesh of the Christ, Truth, hidden in sacred secrecy from the visible world." (p. 118.) The reader is left to infer that Science, Theology and Medicine are the three measures of meal and that woman supplies the spiritual leaven which can put life into them. She disclaims any real power in matter, proving that to do so is atheistic, that it is an attempt to substitute another power for that of God, Spirit, who is all power.

One of her most profound and helpful sayings in this chapter is, "Health is not a condition of matter, but of Mind," (p. 120) thus pointing mankind to the true source of health in God and opening the way for the final deliverance from disease in all its forms. From the appearance of the heavenly bodies she illustrates the deceptiveness of the senses which claim that the sun revolves around the earth instead of the earth around the sun, while the science of astronomy corrects this error.

Christian Science, Mrs. Eddy teaches, consists of two parts, the actual Science itself and its application. Again and again she reiterates the thought that true Science cannot be physical, but must be spiritual, and

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must concern itself with spiritual things. Human beliefs do not constitute Science, but Science, when understood, modifies, changes and transforms human beliefs. It has been the habit of scholastic theology to designate as supernatural everything which transcends the testimony of physical sense, whereas Christian Science denominates as Science only that which concerns itself with the supersensible. This realm of the supersensible is the realm of the real, of true nature, which is really spiritual and not material.

Towards the end of the subdivision of Chapter VI which is entitled "Science," Mrs. Eddy declares that she uses the terms Divine Science, Spiritual Science, Christ Science or Christian Science or Science alone interchangeably, but adds, "It may be said, however, that the term Christian Science relates especially to Science as applied to humanity." (p. 127.) This statement throws a flood of light on the nature of Christian Science which is preeminently practical and applicable. It calls for more than theory, doctrine or dogma and furnishes proof of the truth of its statements. In this respect also it differs from other prevailing religions, in that it does not content itself merely with the registering of a belief in Truth, but demands of its followers that they demonstrate the truth of its teachings.

So-called natural science is not really natural, because it deals with the appearance of things, and not with the substance of things.

THEOLOGY

Mrs. Eddy next takes up the theological aspect of Christian Science, linking it in direct line with the teachings of Jesus. The Pharisees rejected Jesus' teachings although he proved their correctness by his works. They believed in a corporeal God, and crucified the man who

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taught that God is Spirit. Christian Science is the Word, the law with which Jesus did his mighty works, those works which scholastic theology calls miracles, meaning thereby infractions of natural law. The Master was by no means understood, even by his disciples, but when Peter exclaimed in his impulsive way, "Thou art the Christ, the Son of the living God," this disciple proved that he had an inkling at least of the reason for Jesus' power to heal. Jesus, knowing the real man, his real self, to be the Son of God, was thereby endued with the Christ spirit, the truth which makes free. Christ was his title, which being literally translated means "The Anointed," the one anointed with the spiritual understanding which destroys error in human experience and makes truth manifest.

All through her writings Mrs. Eddy insists upon the necessity for Christians to heal the sick in proof of their Christianity. She teaches that all followers of the Master must obey his command given to his disciples to heal the sick. She leads thought constantly away from materialistic forms of worship to the worship of God in Spirit, from mere ritual to practical proofs of the efficacy of the Christ truth. She cuts the ground from under prevailing ecclesiastical systems by referring to the Biblical assurance that all men may become "Kings and priests unto God," and not merely those who are humanly ordained in a prescribed way. She strongly urges the professed followers of Jesus to obey his commands and imitate his works, to cleanse the churches of perfunctory religion and fill them with living deeds, inspired by the science and theology of the Christ truth.

MEDICINE

After laying the foundation of Christian Science teaching in the previous pages of this chapter which

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are devoted to Science and Theology, the author now turns to the practice of Christian Science as the natural result of the foregoing teachings. First comes the statements of truth and then their application to the healing of the sick and sinning. Without practice Christian Science would remain theoretical. Without the healing there would be no proof that the teaching and preaching were correct. This is what distinguishes Christian Science so notably from other religious systems, that it demands more than mere belief. It is not based upon a creed, but upon spiritual understanding which operates with dynamic force to destroy evil and uphold good.

Mrs. Eddy places Mind (God) and medicine (matter) over against each other and inquires into their priority. Obviously God is first and, therefore, His authority is supreme. Indeed, using the term medicine in a spiritual manner, it may be said that Mind is the first and only medicine, and provides remedies for every ill. The author sums up this reasoning in the sentence, "If Mind was first chronologically, is first potentially, and must be first eternally, then give to Mind the glory, honor, dominion, and power everlastingly due its holy name." (p. 143.) Mrs. Eddy shows conclusively that Mind and matter do not mix, and cannot be used together in genuine spiritual healing. She also reiterates that the human mind is not a healer, but operates through will power, unless governed by the divine Mind.

Human will power and magnetic attraction, so highly prized by those who have invented various systems of mental suggestion or mental therapy, are utterly repudiated by Mrs. Eddy. She places her sole reliance upon divine Mind and its efficacy in healing, and by this spiritual understanding multitudes in all parts of the world have been restored. There is only one real activity, power, energy or force, and that is divine and not human, but human existence can be transformed by the realiza-

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tion of this fact, until the unreal fades out of seeming existence and only the real is recognized.

Just as in the earlier pages of this chapter, Mrs. Eddy lays bare the falsities of physical science and scholastic theology, so in the closing pages of this chapter she deals with the mistaken notions of material medicine. Her statements have been tested, and proven true in actual practice, so that Christian Science is not theoretical, but practical. At the same time Mrs. Eddy enjoins kindness and consideration towards medical practitioners, and urges her followers always to return good for evil. Anatomy and physiology, reposing as they do upon physical hypothesis, cannot describe man as he really is, and drugs and lotions cannot reach the seat of disease, because disease is mental and must be destroyed by divinely mental means.

By a multitude of examples Mrs. Eddy shows how the mind which Paul calls the carnal mind and which she generally denominates mortal mind, claims to control the physical body and its organs. The author's experience with homeopathy and certain experimentations therewith are cited as proof that the actual material drug does not produce the results which may be noted, but that human belief does. The highest attenuations in homeopathy leave no traces of the drugs themselves, and yet such solutions are used as remedies. This points to the fact that medicine in the higher attenuations of homeopathy is not material but mortally mental. The next step forward is to discard so-called material remedies altogether and to rely entirely upon the divine Mind, God, who healeth all our diseases.

The author also points out mankind's need of protection against mental contagion, against mental suggestion in its various forms. She justly condemns the habit of discussing disease and its symptoms as productive of disease through contagious associations of ideas. In this

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connection Mrs. Eddy refers to the experience of the man who died of cholera, because he was put into a bed in which he was told a cholera patient had died, although no such patient had occupied the bed. Sound advice is then given to mothers concerning the protection of children. A mother will sometimes bring about the very results she dreads through fear, illustrating Job's statement, "that which I feared has come upon me."

Mrs. Eddy's general conclusion about material remedies is that, when they appear to be efficacious, this is due to a general belief and not to any virtue in matter itself, since matter in and of itself is powerless, either for good or evil. In other words, the author of Science and Health sets Christian metaphysics over against physics and shows that they are incompatible one with the other, so that humanity must choose between the two. An interesting case is cited of a woman cured of dropsy by Mrs. Eddy, who used unmedicated pellets. At that time Mrs. Eddy was still experimenting with homeopathy in her search for the true method of healing. She exhorts medical practitioners to study mental symptoms more and physical conditions less, and very properly demands for Christian Scientists the legal right to heal the sick according to the example set by the Master who used neither drugs nor lotions.

Then she quotes the utterances of a number of learned and well-known physicians as to the inadequacy of medical science. The extracts quoted bear conclusive evidence that many medical practitioners are looking for something better and higher than matter on which to found their curative systems. This Christian Science provides by referring the questioner to the healing works in the Old and New Testament, especially to those of the Master, and explaining the spiritual understanding which made possible those works in language which all who earnestly desire can understand and apply.

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Mrs. Eddy closes this chapter VI of Science and Health with an extraordinary and powerful paragraph beginning with the words, "If you or I should appear to die, we should not be dead." Life is eternal and man as the manifestation of Life, never dies. The admission that death is a necessity which is based upon infallible law, induces death and causes the constant repetition of death. But Paul declared "Christ Jesus hath abolished death," and this statement is as true to-day as it was when Jesus rose from the dead and when Paul wrote these words. The experiences of the World War have persuaded many persons that death is not the hard and fast rule which it has generally been supposed to be by mankind, but is a transition which those who have passed through it know to be only a belief, and not a definite fact in God's universe.

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CHAPTER VII

PHYSIOLOGY

It is an important part of the teaching of Christian Science to take up for examination one after another the different beliefs which mankind has erroneously accepted as facts. One of the most strongly grounded of these beliefs, and one which is quite universally held, is that man is a material body, with or without soul inside of it. According to this prevalent belief mind is merely brain activity, dependent in some unexplained way upon the size, contour or weight of the brain; intellect is thus the expression of physical action.

From this supposition that man is a material body, subject to material law and acting wholly under its influence, proceeds the so-called science of physiology. Upon this basis is founded the theory of material medicine, although in the practice of material medicine it is now not unusual to take account of mental symptoms as well. Mrs. Eddy opens her chapter on "Physiology" with the succinct statement, "Physiology is one of the apples from 'the tree of knowledge.'" (p. 165.) It is evident from this that according to Christian Science physiology is based on a false supposition about the real man, and cannot therefore be reckoned as science at all, but merely as human theory. It is well known that the human body changes constantly and it is averred that after the lapse of a given number of years no particle of the human body remains unchanged. If the suppositions of physiology are true, then man as originally born dis-

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appears completely in a few years and continues to dispear periodically.

The measure of a man is not to be taken by matter. He is the expression of God, who is Spirit and not flesh, Mind and not matter. Everything material has about it the taint of death, but God is Life eternal and His man is immortal, knowing no death. Therefore man is not physical and physiology cannot describe him correctly. It seems to be the purpose of the author in this particular chapter to analyze the flesh, that special theory about man, which would compound him of the five physical senses, which would make him the sport of the elements, the victim of chemical action and reaction, a thing of a few days, filling the short period between birth and death and then disappearing into nonentity and vacuity. After showing the absurdity of this theory and its incompatibility with the inspired teachings of the Bible, Mrs. Eddy leads thought by natural, logical steps to recognize man as made in the image and likeness of God and therefore spiritual and imperishable. This analysis and conclusion are absolutely essential to the practice of healing the sick in a Christianly and scientific manner. It is impossible to apply Christian metaphysics and obtain scientific results while believing that man in reality is a material body, and is thus subject to material law, for in Christian healing the laws of mortal mind must be broken, not admitted or obeyed. It is not possible to serve two masters.

Mrs. Eddy's teachings turn thought away from the body and reveal the power of right thinking. Scripture says, "As a man thinketh in his heart, so is he." When healing becomes wholly mental, discarding matter and destroying wrong thinking by the dynamic power of God, then healing reaches its natural function and becomes a normal activity of the divine Mind. In this chapter, Mrs. Eddy first introduces the word "chemicalization" by which she means "the process which mortal mind and body un-

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dergo in the change of belief from a material to a spiritual basis." (p. 168-169.) All those who are walking Spiritward and are engaged in helping others do the same know what Mrs. Eddy means by her use of the word "chemicalization." It is a mental and spiritual experience and is not uncommonly expressed also upon the physique.

Mrs. Eddy goes so far as to declare, "The good that a poisonous drug seems to do is evil, for it robs man of reliance on God, omnipotent Mind, and according to belief, poisons the human system." (p. 169-170.) The supposition of physiology that man is flesh, blood and bones, is kept alive by the action of the heart, the brain and other organs, and that he perceives only through his physical senses, this leads to slavery of the worst description; but the understanding that man is spiritual and dependent only upon God brings liberty. Physiology induces disease, while scientific spirituality maintains health. Civilization based upon physiology has ultimated in war and famine, but a civilization resulting from scientific Christianity will bring the millenium.

The author and her followers have proved that Christian Science practice is just as efficacious in healing organic as inorganic disease. It destroys inherited disease through the understanding that there is no divine law enforcing the inheritance of evil propensities, but that God is the only real parent and from Him only good proceeds. Published descriptions of disease and advertisements of quack medicines are shown to be procurers of disease. Electricity, magnetism, or hypnotic suggestion are not Science. "The so-called laws of health," the author writes, "are simply laws of mortal belief." (p. 184.) The pity is that mankind accepts as laws and necessities suppositions of mortal mind which have no foundation in the divine Mind, hence are neither divinely legal nor divinely necessary.

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In order to illustrate the dominion of the divine Mind over the evil effects of mortal mind Mrs. Eddy relates how she cured a woman of consumption who always breathed with difficulty when the wind was from the east. She healed her while the weather vane pointed due east and so proved to the patient that it was not the wind, but her belief about the wind which needed to be changed. At the same time this transformation of the mind cannot be properly and safely effected by mortal mind, or by any system of so-called mind cure, which is equivalent to will power and is hypnotic in its nature. Truth only heals definitely and finally, the truth which Jesus said makes free and to which he came to bare witness. Truth is positive and powerful, error negative and powerless. Evil makes great pretences, but before God it is mythical, and has no presence, effect, activity or energy; no law to give it authority; no dominion over man or beast, fish or fowl, and no sanction from on high.

A conclusion reached by Mrs. Eddy which is very surprising to the beginner in metaphysics, and one which is diametrically opposed to physiology, is that the physical body is only the objective manifestation of mortal mind. This conclusion and the allied one that the universe itself is only the outward expression of this same mortal mind proves the complete originality of Mrs. Eddy's teachings and differentiates them utterly from various systems of mental therapeutics which have arisen since her discovery of Christian Science. Physical reproduction is also traced to the same source, mortal mind. The Psalmist referring to the supposition that man is a material body, the supposition which underlies physiology, declared, "As for man, his days are as grass:

> As a flower of the field, so he flourisheth.
> For the wind passeth over it, and it is gone;
> And the place thereof shall know it no more."

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Physical sense cannot apprehend the real man; this apprehension is left to spiritual perception which understands man to be made in the image and likeness of God, Spirit, and the healing which results from this understanding is both Christian and scientific. In this connection Mrs. Eddy describes how she healed a certain Mr. Clark, of Lynn, Mass. who was dying of hip-disease. The cure was instantaneous and the patient who was reported by his doctors to be dying rose and took supper with his family that very day.

Since Science and Heath was written a great change has come over human consciousness. Much greater power and importance is conceded to mental conditions by physicians and others, but apart from Mrs. Eddy's actual followers few are ready to admit the truth of her statement, "A change in human belief changes all the physical symptoms, and determines a case for better or for worse." (p. 194.) Even enlightened popular opinion still clings to the supposition that matter has power, though it is frequently admitted that mental conditions may exert some influence upon a case of sickness and should be taken into consideration. The author draws an interesting lesson from the famous case of Kaspar Hauser who was imprisoned in a dark cell when a child and not liberated until he was seventeen years of age. He was found to be helpless as a babe, his physical senses being entirely undeveloped. This case Mrs. Eddy uses to illustrate the fact that physical sense is a matter of education and not of primal existence.

The closing pages of this chapter on "PHYSIOLOGY" are filled with helpful directions and scientific reasoning about Christian healing. The author ascribes many cases of disease to fear. A *post mortem* examination will sometimes produce disease through fear of infection. The newspapers spread disease without intend-

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ing to do so, and indeed, often with the purpose of preventing it, simply by printing harrowing descriptions which cause the mind to dwell upon symptoms and frighten the susceptible. Under the circumstances the mental state of the physician is of paramount importance. He can influence his patient's mentality for weal or woe, and the patient's mentality will determine his physical condition. Mrs. Eddy refers to Blondin's feat of walking a rope over Niagara as due to his mental state, to his conviction that he could perform this feat. In summing up the general trend of this chapter it suffices to say that the author leads thought from the fleshly to the spiritual man, from the belief that man is a bundle of organs to the realization that he is idea, and that all his activities are governed by the ever-active divine Mind.

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CHAPTER VIII

Footsteps to Truth

While the whole of the Christian Science text-book is filled with the reiteration of its central and secondary themes, special stress is laid in this chapter, as its title indicates, upon the steps necessary for the attainment of truth. These steps are human, for the divine facts are already established, they are never less than absolutely true, and need not be created, but human beings are obliged to take steps in approaching truth and must be willing to do this. What Mrs. Eddy has to say in this chapter is of supreme practical importance to the earnest seeker for spiritual good, for in it she discusses ways and means and points the way.

It is evident that progress can only be made when the spiritual pilgrim is well equipped, when he listens to right directions and obeys the divine call. The author, therefore, proceeds to explain once more from different angles of approach and in different language, the paramount facts of her discovery, so that the human footsteps may be made under divine guidance, with as little erroneous human baggage as possible. She clears away much unnecessary false belief; for example, that God sends sickness, that life is in matter, that there are minds many, that human will power is a remedy for human ills. Then she establishes clearly that God is the only creator, and that He is Mind, controlling man and the universe. Christian Science calls for proofs, for a faith demonstration by works, and this faith is equivalent to spiritual sense. This Mrs. Eddy defines in a short sentence full

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of deep meanings, "Spiritual sense is a conscious, constant capacity to understand God." (p. 209.)

With many telling illustrations the author leads the reader away from the contemplation of matter and physical symptoms, from the belief that nerves are the source of sensation and that the real senses are dependent upon the flesh. She analyzes the supposed action of the corporeal senses as physical and shows them to be mental and that the spiritualization of the senses is what preserves them. Reference is made to Mozart as really hearing grander symphonies than he was ever able to put down in writing, and to Beethoven, who wrote some of his greatest works after he had become deaf. Socrates is mentioned for his belief in the immortality of man. Paul said, "Whilst we are at home in the body, we are absent from the Lord." Therefore the insistence upon the substantiality of the physical body as expressed in the so-called sciences of physiology, material medicines etc. is anti-Christian, and not science at all. The author constantly emphasizes the fact that healing by spiritual means is safer, more effective and lasting than that supposed to flow from material methods. The statement is made, "When you have once conquered a diseased condition of the body through Mind, that condition never recurs, and you have won a point in Science." (p. 217.)

The teaching of Christian Science is that men can control their bodies by knowing the truth about them, but it is obvious that first of all the truth must be known and this cannot be learned through physical sense. It is the result of revelation, of supersensible evidence, and must be accepted as such, in a spirit of meekness and obedience. For this reason many people are not willing to listen to the teachings of Christian Science until mortal sense has been uncovered to them as unreliable, has failed them in the hour of need, and they feel themselves left in the lurch, without hope in human contrivances and in

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the carnal mind's many inventions. They are then willing to admit that through Science they can control their own bodies and have command over their own health, happiness and attain a degree of holiness. Mrs. Eddy mentions the case of a clergyman who tried to gain spirituality by abstinence, and failing in this, advised others not to try the experiment; also that of a person who tried to cure dyspepsia by so rigid a diet that after a while he was trying to exist on bread and water. When nearly on the point of complete exhaustion and in a semi-starved condition Christian Science found him and healed him. This incident reminds one of the experience of Mr. Edward A. Kimball, as he used to relate it in his lectures. In his droll way he would tell the audience how his medical advisers had cut off one article of food after the other, until, as he described it, he was living on baby food. "And they were threatening to cut even that off, when Christian Science came to my rescue and healed me." Jesus said, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?"

On pages 224, 225 and 226 of Science and Health Mrs. Eddy unfurls the banner of Christian Science and calls upon mankind to follow her advancing footsteps from sense to Soul. Error enslaves, truth makes free. Under the simile of military tactics she pictures the efforts of the enemy to delay the advance of truth with its sentinels and pointed bayonets. She pleads for the rights of man. She cites the abolishing of slavery in the United States as the fore-runner of the abolishing of all forms of slavery, the world over, whether of mind or body. In one brief sentence she sums up the motive power which is at the base of every true and lasting effort of the human race towards freedom. "Love," Mrs. Eddy says, "is the liberator." (p. 225.) It is sig-

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nificant to recall that the discovery of Christian Science in 1866 followed close upon the end of the American Civil War which abolished African slavery on the American continent, in 1864. The author protests against the supposed necessity for the enslavement of man in any respect, either through sickness or sin, through any pretended law of evil inheritance or any other so-called law of nature.

With irresistible logic Science and Health destroys the common assumption that God can be the author of sickness, since all that God makes must necessarily be like himself, good; and that, if sickness is of divine origin, it must be desirable, so that the efforts of mankind to rid itself of sickness would be sacrilegious and in opposition to God. The only conclusion left to acceptance by reasonable human beings is that sickness is not of divine, but of evil, origin and that its extirpation is not an act of disobedience to God.

Again and again Mrs. Eddy calls the attention of the reader to the Scriptures and their promises, to the words and works of the Master, and proves that Christian Science is the natural explanation of all that has seemed difficult to understand in the Bible, and grows as naturally out of Holy Writ as a flower from its stem. Therefore she appeals to clergymen and physicians to make full use of their special opportunities to help the sick and sinning with spiritual truth and not with material medicine or ritualism and creed. Sound spiritual advice is given to mothers, as the best educators of their children, and to children, as owing obedience to their parents, for Christian Science is available for all, for every age and condition of life. Those who are taking the footsteps of truth are exhorted not to be deterred from the right way by persecution, but to leave all for Christ and be willing to experience the loss of popularity. By placing our affections upon God and His manifestations we will progress

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Spiritward, and this will make our footsteps joyous and keep them in the direction of Truth.

The immortality of God's man is set forth with power and certainty. The belief that the physical manifestation of the flesh is man is a fundamental mistake out of which spring many fatal errors. In reality man is coexistent with God, having neither beginning nor end. Therefore he does not grow old and decay and he never dies. The effect of thinking that we are growing old and the benefit of not dwelling in thought upon age are illustrated by the experience of an English woman, published in the London medical magazine called the Lancet. This woman became insane through disappointment in love but retained her youth through taking no note of the passing time, daily watching at the window for the return of her lover. At the age of seventy-four she looked as though she were under twenty. Mrs. Eddy states, "The measurement of life by solar years robs youth and gives ugliness to age." (p. 246.) Beauty is an essential accompaniment of spirituality; ugliness and abstinence are not the signs of true goodness or God-likeness. Beauty is harmony, it survives the experience called death, for it is immortal and undecaying. In this respect Christian Science differs from many religious systems, that it inculcates the nature of beauty as spiritual and finds no virtue in solemnity, long faces and the darkness usually associated with ecclesiastical institutions. The beauty of holiness is the beauty of wholeness, of completeness, of perfection, emanating from God; it is normal and imperishable; belonging to all of God's ideas by right of divine law. If man is inseparable from his creator, no element of ugliness can reach man, he must receive only what is native to God, and that can never be tainted with ugliness. The effect of Christian Science properly applied is to make its followers rejoice in the beauty of holiness

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and bring forth greater harmony in their human experiences.

Towards the close of this chapter on "Footsteps of Truth," Mrs. Eddy encourages those who are willing to take these steps with the loving assurance of one who has advanced along the path and can speak from experience. She contrasts the claims of material sense with the declarations of Truth and then says, "I hope, dear reader, I am leading you into the understanding of your divine rights, your heaven-bestowed harmony, — that, as you read, you see there is no cause (outside of erring, mortal, material sense which is not power) able to make you sick or sinful; and I hope that you are conquering this false sense." (p. 253.) She shows clearly that the footsteps must be taken in the human experience and that, to sense, there is a battle between the Spirit and the flesh which must be fought to victory, but she urges mankind to be willing to take up the cross in order to win the crown.

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CHAPTER IX

Creation

In this chapter Mrs. Eddy touches again upon the fundamental theme of the source and origin of all things. This she does, it is true, in every chapter, but more particularly in this. In so doing it is necessary to brush aside much human misconception, much that is commonly, if not universally, believed to be undebatable and indisputable. The stand of Christian Science is radical, it does not compromise with prevailing notions of creation any more than it does with the doctrines and dogmas of scholastic theology and material medicine. The so-called accepted theories of physical science, taught in the schools and universities of the world, cannot block revelation, for in fact history shows that truth rarely, if ever, emanates from the established institutions of the world, but rather from hidden and unexpected sources, from humble places, unnoticed by the careless wayfarer.

No correct understanding of true creation can be gathered from an examination of the physical body, because true creation is spiritual and not material. Since man is the image and likeness of God, man can only be understood when God is understood. In our search for truth we are constantly referred back to God, the author of all things. God is Mind, infinite and imperishable. He is One, the only God. The universe is His creation, and is in unity with Him, therefore partakes of His nature and must be mental or spiritual. Matter is unlike Spirit, and is therefore outlawed from the real creation. Matter is not substance, but is ever changing and dying,

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showing that it cannot claim to represent God and has no divine origin.

Mortal man is a false belief about man and not man himself. He seems to have his day and then to disappear, but this is not the way of the real man who continues forever and is coexistent with his Maker. The real man of God's creation is perfect, and cannot lose his perfection, whereas mortal man is of few days, is always imperfect, and therefore has no perfection to lose. When Mind acts, it produces ideas; God in action creates ideas and these ideas are the universe including man, but the mortal images and suppositions of mortal mind are not parts of the true creation nor do they express divine attributes. It will not do, then, to attempt to understand man from the testimony of physical sense, from mortal evidence, for in so doing we deny man's immortality and base ourselves upon the fleeting and false dicta of mortality.

Since the physical body is only the expression of mortal mind, the beliefs of this mind should be watched on account of their effects upon that body, and corrected in accordance with truth. This correction acts in a healing capacity upon health and happiness. Mortals should turn to the divine Mind and follow the dictates of truth and not error. Real creation is not seen in the multiplication of material objects, whether of persons or things. God's creation is unfolded to human apprehension as spiritual ideas are understood. Real life is spiritual and not material. Mrs. Eddy states, "Spirit and its formations are the only realities of being" (p. 264), but this is contrary to prevalent theories and to the hypothesis of physical science. To recognize oneself as spiritual brings a wonderful sense of freedom, for this recognition liberates man from fear, the most ruthless slave-master among the errors of mortal mind. Fear induces disease and truth drives away fear. Mystery and ignorance in matters of

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religion are used to hold man in subjection, but science and spiritual understanding free man and give him authority and dominion over evil.

This chapter contains many of those pithy sentences so characteristic of Mrs. Eddy's writinge, which illumine a subject with sudden brilliancy, for example, "The sinner makes his own hell by doing evil, and the saint his own heaven by doing right." (p. 266.) "Perfect and infinite Mind enthroned is heaven. The evil beliefs which originate in mortals are hell." (p. 266.) There was a time in the history of the Christian Science movement when Mrs. Eddy was called "Mother" by her followers everywhere, but this appellative was used by the enemies of the movement to build false accusations upon and gave umbrage to others. Therefore Mrs. Eddy was obliged to forbid the use of this name as applied to her in general use, but in order to explain the use of the appellative she inserted into Science and Health the statement, "Christian Scientists understand that, in a religious sense, they have the same authority for the appellative mother, as for that of brother and sister." (p. 267.) She then quoted Jesus' words, "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

In summing up the general trend of this chapter on "Creation," it may be said that the author elaborates the theme that God is the only creator and that man is of the same nature as God, therefore that mortal man is not of God's creation and is not the real man, but is only a false belief about man, the true creation being spiritual and immortal.

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CHAPTER X

Science of Being

With the same wealth of illustration, simile and analogy as in other parts of her book the author reiterates her main and subsidiary themes in this chapter, which in their totality constitute the Science of Being: namely that God is the only Mind and His creation is spiritual, hence that mortal mind is a false mind productive of sin and sickness. She draws abundantly from the lives of the patriarchs and prophets, especially from the words and acts of Jesus, to substantiate her teachings and reinforce them. This she does with such mastery of the metaphysical meaning of the Scriptures as to prove her deep study and profound acquaintance with them. In her analysis of the religious experiences of the Bible characters she evidently could not rely upon the interpretations commonly given by scholastic theologians. Indeed, it is no exaggeration to say that she was under the constant necessity of correcting prevalent definitions, expositions and constructions of Bible passages. The clergy rendered her no assistance in her tremendous task.

Matter with its claims to power, sensation, invention, and law is without divine sanction, and so atheistic. Divine Science annuls these claims of matter which are opposed to Spirit, and are based on human opinion, supposition and belief. They constitute mortal guesswork, while Divine Science is exact and based upon spiritual understanding. Jesus' works were done in opposition to material law. This is true of his healing works and of his conquest of the elements. His authority over physical

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law came from his command of divine law, gained through spiritual understanding. Material law is not of divine origin, it has no divine sanction, in spite of common opinion. God is not responsible for disasters and destructions due to material law. In Science law is purely spiritual and can never be material in origin or nature, for this reason sin and sickness can never be based upon law or necessity, but can always be susceptible of change and destruction through divine law. This fact gives man the authority and dominion over evil in all its forms and assures him that in healing and reforming he does not trespass upon any laws of God, but acts in accordance with them.

What is generally called natural science is not, therefore, strictly scientific, because it concerns itself with physical laws which have no existence in the science of being. The physical senses report erroneously, but the senses of Spirit are never wrong. In the science of being there is no mixture of mind and matter, flesh and Spirit, death and Life, error and Truth, fear or hate and Love. There is an impassible barrier between good and evil, for evil is unreal. As in nature animals do not reproduce vegetables, so in reality Mind never expresses itself in matter. Like produces like, never its unlikeness.

If matter is considered to be a creator, then there must be two creators in the universe and God would have a rival. He would not be the one and only God. The belief that matter is intelligent lies at the root of all manner of so-called physical sciences and human philosophies. Pantheism, for instance, is not Science. The belief that intelligence, sensation and life are material contradicts spiritual evidence, and is opposed to truth. Mind is symbolized by a circle and matter by a straight line; the former has no beginning and no end and is infinite, while the latter has both beginning and end and is finite. The understanding of what life really is leads to longevity, just as

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the supposition that life in in matter subjects man to the limitations characteristic of matter.

In reality man has never fallen; the theological theory of the fall of man cannot apply to God's man; while the false man, the figment of mortal mind, has never had any perfection from which to fall. He is God's unlikeness, not God's divine image and likeness. The world is ready to admit that God is not a physical being. The time has long since passed when God was represented in art as a venerable human being, sitting upon a throne, but the world is as yet unwilling to recognize God's man as spiritual and not material. This must come before health, happiness and holiness can be established upon a sure foundation and the human be permanently improved.

This chapter on the "Science of Being" contains some of Mrs. Eddy's most notable sayings, as for instance, "The pride of priesthood is the prince of this world. It has nothing in Christ." (p. 270) . . . . . "If sin makes sinners, Truth and Love can unmake them. If a sense of disease produces suffering and a sense of ease antidotes suffering, disease is mental, not material. Hence the fact that the human mind alone suffers, is sick, and the divine Mind alone heals." (p. 270.) The life of Christ Jesus and his relationship to his disciples is set forth in the words, "Jesus instructed his disciples whereby to heal the sick through Mind instead of matter." (p. 271.) The promise of the Comforter is thus explained, "When the Science of Christianity appears, it will lead you into all truth." (p. 271.)

Mrs. Eddy refers to the parable of the sower to show the care which should be taken not to place spiritual teachings before the unprepared thought. She emphasizes the fact that all truth is spiritual by the statement that, "There is no material truth," (p. 273), a statement which directly contradicts all so-called material science, as commonly viewed by its votaries. "The so-called laws of matter

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and of medical science have never made mortals whole, harmonious, and immortal" (p. 273), she writes. With unremitting insistence the supremacy of Spirit and of spiritual law is set forth as against the common supposition that physical force, energy or law have power over man and his destiny. Hence the teachings of Mrs. Eddy give hope to mankind, freeing it from the harrowing belief that the physical elements control man, hold him in their grasp and have the deciding influence upon his fate. Christian Science liberates man from deep-seated fears, inherited or educated, substituting for the heartless enactments of sin and sickness the merciful laws of God, the wholly good and loving Principle of man's existence.

Correctly understood, therefore, Christian Science confers the greatest blessing upon mankind which is conceivable, providing solutions for all its troubles, answers to all its questions, and crowning its noblest aspirations with the promise of fulfilment. Christian Science insists that it is vain to attempt to establish a rule of life without beginning at the source of all life, namely God. Processes of reasoning which seek to explain man and the universe by beginning with the study of effects can never lead to definite and final conclusions. The foundation of all correct logic must be a stable basis. Therefore this basis can be nothing less than the first cause, God. To stop short of God in our search for a final basis is to attempt to ignore the Creator in the study of His creation. For this reason Mrs. Eddy constantly reiterates the injunction to know God as the only true preparation for knowing man and the universe.

It is readily admitted that God cannot be physical, but can only be expressed in terms of Mind, is indeed Mind itself. It follows from this that God's creation is likewise mental and that what purports to be His creation, and yet is physical, must be a misunderstanding of

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His creation and not the real creation itself. To understand this spiritually is to have dominion over human woe in all its forms and to possess authority to cast out every form of evil. Moreover, to realize the unity of the divine Mind, and to recognize that this Mind is the Mind of man, establishes unity among men and is the final antidote against war, conflict, resentment, murder and robbery. This understanding, when applied to human affairs, blots out the truculent, animal fighting instinct of men and nations and brings the brotherhood of man, as sung and dreamed by poets and philosophers and prophesied in Scripture. All discord and disease is destined to disappear before this thrice blessed realization of the unity of God as Mind. Mrs. Eddy states, "Discord is the *nothingness* named error. Harmony is the *somethingness* named Truth." (p. 276.)

Matter cannot be the product of Mind. Like produces like, but matter is the unlikeness of Mind and therefore cannot be its product. Jesus said, "Do men gather grapes of thorns or figs of thistles?" We may paraphrase this by saying, "Do we learn about man from the study of matter or of man's senses from the study of physique?" Even natural science, so-called, does not make the mistake of supposing that animals produce vegetables or vice versa. Correct metaphysical reasoning demands that we shall derive all effects from the only cause, God, and shall not attempt to ascribe to those effects qualities which cannot be found in the original.

Whatever other systems may have attempted to do to prove mind superior to matter, Mrs. Eddy through her teachings alone has proved the nonentity of matter and the consequent allness of Mind as God. Her teachings doomed matter and the beliefs of the material mind or mortal mind. She assumed no half way position, but stated the whole truth and nothing but the truth. The correctness of her teachings can be verified by all men

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and, in fact, cannot be understood unless they are proved through demonstration. She faced the issue squarely as between Mind and matter and chose Mind. Thenceforth matter and its allied mortal suppositions began to lose their hold upon human consciousness and that consciousness was being prepared for the time when all men should acknowledge that Mind and its manifestations alone are real, and matter and its claims are illusory and unreal.

In order to establish her teaching about the allness of Mind the author of the Christian Science text-book took from matter the claim which it makes before humanity of having substance and eternality. She literally reduced matter to nothingness, exposing its pretences and wiping out its threats. Through Christian Science man can be freed from the fears incident to human existence and from the evils resident in the belief of sensation in matter, life in matter and mind in matter. All sin and sickness, all tragedies and accidents, sorrow, bereavement, pain and suffering, all sense of limitation, hate, resentment, revenge, jealousy, poverty, weakness and injury have their root in the belief that matter has power or intelligence. Every philosophy, every religious system or so-called natural science admits that matter can legislate for man and that the carnal mind can control his destiny and character. This admission is entirely repudiated by Christian Science which acknowledges God, and God only, as having real control over man. The supposition that God enters matter is pantheism and anti-Christian in fact and tendency. Pantheism is paganism. It attempts to enclose and limit the infinite and in so doing prepares its own destruction. Pantheistic systems crumble in the presence of truth, their foundation is an impossibility and their development leads to mere materialism. They ultimate in "gods many and minds

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many," and thus break the first commandment and tend to invalidate all the other commandments.

Common belief supposes man to be a mixture of mind and matter, the mind enclosed in a physical form and lodging in a brain beneath the skull. This form is believed to be subject to sensation, to birth and death as the result of material law, so that man becomes the creature of physical circumstances, the sport of the physical elements. Divine Science contradicts this false supposition about the true nature of man and shows him to be spiritual and not material and to be subject to the law of God and not of matter, having spiritual senses which cannot be impaired by physical conditions and possessing immortal life, without beginning or ending. The truth about man cannot be mingled with the error about him. One or the other must be accepted to the exclusion of the other, and when accepted truth casts out error. The healing works accomplished by Christian Science are due to this power of truth to destroy error, of Life to dissipate the fear of death, of health to reject disease, spiritual satisfaction to cast out sin and Love to neutralize hate.

Mrs. Eddy likens real life to a circle and the unreal, material belief of life, to a straight line. The two geometrical symbols never unite nor can the truth and the falsity about life agree. Matter is not intelligent, it decays and perishes, while Spirit is Mind and is intelligent. Moreover Spirit neither decays nor dies, but is eternal and ever active. Discord and death are not the facts of real existence, they are figments of a false sense of being, aberrations of the disordered mind called the carnal or the mortal mind, which is itself fictitious and deceptive.

The seeker after truth cannot then expect to find true answers to his questions by turning to this false mind or to its manifestations in physical life. Truth cannot pro-

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ceed out of a lie. The material personality which is usually called man is a counterfeit of the real man and not the true image and likeness of God. It is the unlikeness, perversion or inversion of God. The reception of truth must come through spiritual understanding, not through the channels of mere belief. Thus it is that creeds are inadequate to fulfil the divine requirement which calls for demonstration of the power of truth and the nothingness of error. A mere statement of belief falls short of God's demands, and leaves Christianity in the theoretical stage instead of advancing it into the practical. More than mere creeds are necessary to heal the sick and sinning, to do the works which the Master commanded his followers to do and to save the world from the grasp of evil.

Christian Science has no likeness to superstition, but rather exposes the latter and makes it harmless, explaining the apparent mysteries of Spirit through science and removing them from the realm of guesswork and personal opinion. At one place in this chapter the author sums up her teachings in the following paragraph:

"The chief stones in the temple of Christian Science are to be found in the following postulates: that Life is God, good, and not evil; that Soul is sinless, not to be found in the body; that Spirit is not, and cannot be materialized; that Life is not subject to death; that the spiritual real man has no birth, no material life, and no death." (p. 288.)

In this chapter Mrs. Eddy gives some of her most enlightening explanations of the subject of death. Only the true understanding of God as Life, of the nothingness of the supposititious opposite, death, and of man made in the image and likeness of God, eternal life, can prepare one to properly estimate the nature of death and fathom its pretences. The author shows that the experience of death does not bring spirituality, but growth in spiritual understanding alone can do this, whether before or after

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what is called death. The material point of view remains after death, unless it has been corrected during what is called life; if death overtakes one who has no understanding at all of true being, death does not spiritualize such a one, but if the departed one has acquired some understanding of real Life, that understanding will continue after what is called death. It is to those who are spiritualy educated that the Scripture applies, "On such the second death hath no power." If death were the introduction to spiritual bliss, it would be the most desirable experience any one could have, but as a matter of fact the present point of view continues after death, and is changed only by progression and probation. The sinner remains a sinner until his thought is changed. The degree of his spirituality depends upon spiritual growth, not upon the death of the material body. Regeneration comes through reformation, not through pardon, and must be won by demonstration, not by declaration of belief only. What mankind has been accustomed to expect as final judgment really comes constantly; error being destructive in its very nature, becomes self-destructive under the operation of truth, and so is judged by truth. Only when the sum total of error is destroyed will the battle between spirituality and materiality end. The resurrection is the rising of consciousness out of materiality into spirituality, out of error into truth.

At this point in her diagnosis of common belief, the author refers to the nature of the elemental forces, and shows their powerlessness in the presence of God, Truth, Mind. She states, "Electricity is not a vital fluid, but the least material form of illusive consciousness,—the material mindlessness, which forms no link between matter and Mind, and which destroys itself. Matter and mortal mind are but different strata of human belief. The grosser substratum is named matter or body; the more ethereal is called mind." (p. 293). She speaks of

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the elemental or physical forces as counterfeits of the spiritual forces of divine Mind. Attraction, adhesion and cohesion are really spiritual forces making for harmony and order in the universe. "Earthquake, wind, wave, lightning, fire, bestial ferocity," she designates as the expression of the "vapid fury of mortal mind" (p. 293), as manifestations of evil, which counterfeit divine justice" (p. 293) and prove the self-destructive nature of matter.

It is impossible in a review of the Christian Science text-book to do justice to the wealth of illustration used by the author in reinforcing her teachings. The practical application of spiritual truths to human needs is a striking result of Mrs. Eddy's genius. She is pre-eminent among religious reformers in that she never leaves her subject on the debatable ground of theory, but marshals proof after proof in over-whelming masses and from every conceivable point of view to show that her contention is not a mere matter of opinion, but is susceptible of demonstration by all who sincerely desire to do so. This method makes the Christian Science text-book unassailable by the critics, for if they make the correct application of its teachings, they are sure to bring forth the promised results, and if they refuse to make the application, this proves that their criticism is not sincere.

The distinction between immortal man, made in God's image and likeness, and mortal man, the figment of the false mind, is carefully and repeatedly drawn. The real man cannot be deprived of any part or faculty, the physical senses cannot rob him of health, happiness or harmony. The inebriate, the thief and the hypocrite are mistaken beliefs about man, not correct characterizations of man himself. They are the products of the material or mortal mind which is itself a counterfeit of the real Mind, God, and is destroyed by truth. The evils of mortal belief are never immortal, and therefore can be wiped

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out and the good of immortal understanding substituted for them. The perception of truth grows with the practice of truth; it advances from small beginnings to the full realization of the actuality of true being. As Mrs. Eddy puts it, "Spiritual sense, contradicting the material senses, involves intuition, hope, faith, understanding, fruition, reality." (p. 298.) This progress may be likened to a ladder, every rung of which brings the climber nearer to God and further away from the suppositious opposite of God, evil.

Many persons have found great solace in the teaching about angels contained in the Christian Science text-book. The author makes it clear that angels are not beings with material wings, as popular fancy has portrayed them, but spiritual messages, or spiritual visitors, from God to man, comforting and admonishing, cherishing and exhorting. The reader is referred in this connection to the definition of "Angels" in the Glossary of this work.

Great emphasis is laid upon the word reflection in Mrs. Eddy's writings, for by this word she seeks to express to the student her concept of the relation between God and man and deduces the qualities which make up the nature of man from the nature of God. The reflection of God must be the image and likeness of God. If man, as Scripture declares, is this image and likeness, then he is the reflection of God, and the illustration of a mirror with the object standing in front of it and the reflection in the mirror is well suited to explain the relation between God and man.

Again and again the explanation is furnished that God cannot produce evil, Mind cannot express itself in matter, harmony in discord, Life in death. Throughout the course of nature like produces like, never its unlikeness, so in the experience of man spirituality never manifests itself in materiality. In natural history the animal, vegetable and mineral kingdoms always remain distinct, never

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reproducing each other, or departing from their own genus and species. Spirit never produces the flesh, although Spirit may come to the flesh to transform and improve it. Moreover Spirit and its manifestations are the realities of being, while matter and flesh are unrealities whose supposed existence is uncovered by truth as a pretence and deception.

The immortal displaces the temporal in human consciousness as truth is assimilated and demonstrated. Spirit is substantial, but matter is unsubstantial, vanishing and fleeting. Therefore there can be no material substance, no material immortality. Sin, sickness and death are the temporal manifestations of unsubstantiality, and so can be overcome by the understanding of the substantiality and immortality of their opposites, holiness, health and Life. There is no material eternity, for God, Spirit, Mind, and His image and likeness, namely, His creation, alone are immortal.

Herein lies the great hope and joy brought by Christian Science, that evil is neither substantial nor immortal, is, in fact, not real at all, and therefore needs not be endured as a divine necessity even in human experience; that God cannot be the author of evil by reason of His very nature; that in seeking to rid oneself of evil one is not striving against God or any of His ordinances, and that no divine law buttresses the pretentions of discord with the stones of the law. The so-called laws of disease, crime, and evil inheritance, of chemical poisons of the elemental forces and material powers of nature, have no origin in God and no lodgement in the divine Mind. They are not the inevitable necessities imposed by divinity; they have neither sanction, authority nor standing before the Almighty. Matter is not the creator of man or of the universe, nor does matter keep God's creation in motion. There is no such thing as material law. All law is mental or spiritual and beneficent. The seemingly

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destructive tendencies of matter are in reality its self-destructive tendencies, in which human beings need not be caught and from which they need not suffer, if they will resort to the saving truth, taught by Christian Science, that God does not, manifest any destructive activities against his own creation.

It follows from this that what mortals call pain, suffering, trouble, failure, loss, accident, disaster, disease and sin are manifestations of mortal belief, and are not divine necessities, sanctioned by divine law. They are all amenable to the saving power of spiritual understanding; because they repose upon falsity, they can be destroyed by truth; because they one and all presuppose life to be in matter, intelligence in brain, and sensation in nerves, they can be made to yield to the realization of God as Life, intelligence, and of the spiritual senses as the only senses. Humanity thus derives a well founded hope from the teachings of Christian Science that no power, no combination of circumstances, no conspiracy of evil can rob man of the protection and healing efficacy of God, the divine Mind. As the right understanding of the science of being enters human consciousness, mistaken theories, though held by the majority of mankind, are expelled. The new wine of inspiration replaces the old wine in the old bottles of materialism.

Spirit and flesh do not unite, nor do Soul and physical sense, Principle and accident, Life and death, Truth and error, or Love and hate and fear. She states conclusively, "Truth is the intelligence of immortal Mind. Error is the so-called intelligence of mortal mind." (p. 282.)

The real man is the image of immortal Mind; he is not flesh, blood and bones, he is not a bundle of physical senses, but is wholly spiritual. What then is that which the physical senses call man? What is material person-

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ality? Mrs. Eddy refers to this personality, which is materially mental and physical, as "man's counterfeit, the inverted likeness, the *unlikeness* called sin, sickness, and death." (p. 285.) God is not finite, physical or corporeal. His likeness must partake of His nature, and since He is Spirit, His likeness must be spiritual and not material.

So radical are Mrs. Eddy's teachings that their truth cannot be appreciated as abstract statements; they must be demonstrated in actual practice in order to be thoroughly grasped, and even then they cannot be apprehended in their entirety except through constant proof, precept upon precept, line upon line.

It is needless to say that prevalent opinion has it that both Life and Soul, as well as Spirit, are within the material body, and are therefore subject to material law. The truth that God is Life, Soul and Spirit, although this is actually stated in Scripture, or is deducible from Scripture, has never before been carried to the logical conclusion in Christian teaching that Life, Soul and Spirit are entirely independent of matter and are therefore immortal. It is generally supposed that Life, Soul and Spirit are both injected and finally ejected from the physical body, although no one has ever claimed to have seen either process, and the whole subject has been left to conjecture and not to science. The supposition that matter has life leads to the supposition that life can be lost. The same holds true of Soul and Spirit, if they can be enclosed in matter, they must share the fate of matter and be amenable to its laws of decay and death. But if God is Life, Soul and Spirit, God cannot be enclosed in matter and so become finite.

Man then is the expression of Life, Soul and Spirit, but does not contain them. He reflects them. Infinity cannot be included in finity. Perishable humanity cannot enclose divinity, but divinity can, and does, come to

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humanity and improves it, thereby effecting the processes of salvation. The mere experience of death does not save humanity. If there is no spiritual understanding of the truth of being at the time of death, that understanding is not suddenly acquired by the experience of death, but must be acquired and demonstrated just as certainly in the hereafter as in the present. Neither sin, sickness nor the belief in death itself are destroyed by death. They must be overcome in the regular order of test and trial through growth in spirituality. Heaven is not a place, but a condition of spiritual consciousness. The judgment is the constant destruction of evil going on in the presence of God, good. Progression and probation are essential to salvation. The final battle between good and evil cannot take place until all phases of evil have been uncovered, and divinity has come to humanity in full measure.

What are called material forces and gases are manifestations of the carnal mentality. Even electricity, the least material of these manifestations, is wholly mental and subject to mental control. Perhaps Mrs. Eddy has in nothing served the protective interests of mankind more signally than in her exposure of the real nature of electricity, which is so generally used without its nature being comprehended. She states on page 293 of the chapter on "Science of Being," "Electricity is the sharp surplus of materiality which counterfeits the true essence of spirituality or truth,—the great difference being that electricity is not intelligent, while spiritual truth is Mind." This statement illustrates again how the Discoverer and Founder of Christian Science wipes away the mask which carnal mentality wears and reveals the truth hidden behind the appearance. In so doing she places the control of material force where it belongs, in the hands of spirituality. She dissipates fear, mystery, mysticism and establishes science. She opens the way for mankind to

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rescue itself from the false fear of the elements and to have dominion over them through spiritual understanding.

Mortal sense and the testimony of matter are erroneous and lead to the deceits of human existence, but science corrects falsities, and draws the line of demarcation between mortal and immortal man. The author shows that belief is a state of human thought wherein truth begins to appear, but that it must develop into faith and faith into spiritual understanding before human thought can be brought into actual obedience to the divine Mind. The temporal and the eternal, the unreal and the real never combine. They are the tares and the wheat which grow side by side until the harvest, when their separation takes places through Science.

It becomes more and more evident to the student that what the world supposes to be substantial, namely matter, is in reality the passing and vanishing phenomenon of mortal mind, whereas what the world generally regards as unsubstantial is eternal and unchangeable. Man is harmonious, immortal and perfect. He reflects the activities of the divine Mind. He is mental, the consciousness which thinks God's thoughts in obedience to divine impulse. God and man are inseparable as image or reflection. Mind unexpressed would not be complete. God without man would lack something. A parent without a child is not a parent at all. Hence the existence of man is essential to the very nature of God. In this connection Mrs. Eddy quotes Paul's statement, addressed to the Romans, "Neither death, nor life, ... nor things present nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God." It is the teaching of Christian Science that Principle and its idea, God and man cannot be separated in reality.

The illustration of music is used to show that, in order to master chords and discords, one must know the

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science of music. Mortal man, the unreal belief about man, Mrs. Eddy characterizes as the inverted image, the false likeness as opposed to the true. On pages 308 and 309 the author gives a most illuminating spiritual interpretation of Jacob's experience, recorded in chapter 32 of Genesis. Jacob is represented as "wrestling with error" and as being helped by an angel, "a message from Truth and Love," to understand man's real being as spiritual and not material. Jacob was then renamed Israel, a prince of God, or a soldier of God, and, as history shows, became the progenitor of the twelve tribes of Israel. Metaphysically conceived, he became the ancestor of all those who should follow the power of Spirit and seek to overcome error with truth. Through his line came Christianity, and in due time Christian Science in the direct order of unfoldment.

Mrs. Eddy is very emphatic about the logical fact that Spirit or Soul cannot be in man and cannot sin, but that these designations are synonyms for God who is infinite. Man reflects, expresses and manifests God; man cannot be spiritually lost, he can only put off a false sense of life, mortality. The career of Jesus illustrates the inseparability of God and man in God's likeness. He was called the Christ, or the Anointed, because he reflected this understanding in its full significance. Jesus, Mary's son, knew that in reality man is the son of God. Mrs. Eddy writes of him, "Jesus of Nazareth was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found the spiritual cause." (p. 313.) To the materialistic Jews he became a pestilent fellow, a disturber of the peace, a breaker of the law, because he pleaded for the recognition of man's true oneness with the Father. Jesus' distinctive birth helped him to prove the true facts of being in healing the sick and sinning. He stood for spiritual truth in opposition to the testimony of the senses. He

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represented the idea of Principle, the indestructible man as distinct from the perishable, physical manifestation generally called man, but he was treated as a criminal by the religious and secular authorities of his day. His true followers in all ages have drunk of his cup and the material thought has always doubted the truth of his words and works, seeking to explain them materialistically or denying them entirely. Christian Science has explained Jesus' career, his dominion over the elements, his cures and his saving influence upon mortals. It does away with mystery and treats materialistic hypothesis about the nature of the universe as so many mythologies. It sets forth the intrinsic naturalness of Jesus' life and deeds, when scientifically understood, his conquest over death, his resurrection and ascension.

Throughout the Christian Science text-book there are constant spiritual interpretations of the Scriptures. These are so numerous that it is difficult to chose special ones among the many for comment. In the chapter under consideration we note particularly, Genesis 6-3, "And the Lord said, My spirit shall not always strive with man, for that he also is flesh." This is interpreted as meaning that the fact that man is spiritual shall not be forever humbled by the belief that man is material. The text, "In my flesh shall I see God" is taken as a statement of the power of God to heal the ills of the flesh. The experience of Moses in turning the serpent into a rod is taken as an illustration of the potency of divine Science to destroy evil and to make this proof a staff for man to lean upon. When Moses, obeying God, put his hand into his bosom and, taking it out again, found it to be leprous; and when putting it once more into his bosom, he drew it forth healed,—this incident is cited as a proof that leprosy is an effect of the carnal mind.

This control over evil conditions is gained in proportion as man shifts his reliance from a material to a

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spiritual basis. Then sin, sickness, mesmerism, drunkenness and bad habits in general drop off and man awakens in His likeness, is conscious of his at-one-ment with the Father. This result, however, must be worked out through demonstration. We cannot become rulers over many things, until we have proved our worthiness through being faithful over a few things. Willingness to advance along untried paths in child-like obedience, watchfulness, alertness, self-sacrifice, and the putting away of the cherished delusions of the flesh in order to apprehend more fully the things of the Spirit, are all requisite qualities in the warfare against error.

Mrs. Eddy's analysis of the career of Paul and of his writings to the early Christians are quite as remarkable as her treatment of the life of Jesus. She interprets spiritually the incident of his becoming blind on the way to Damascus and some of the passages in his epistles, so as to indicate his growth into a clearer understanding of Truth, until, like Jacob, he received a new name, hereafter being known as Paul instead of Saul.

In turning over the leaves of this wonderful book one is tempted in a review of this sort to quote many a passage, many succinct statements of truth, pregnant with the power to heal and to reform, which are encountered on every page, and long-remembered sayings which return to mind in the hour of affliction with the balm of comfort and the stroke of the sword of truth.

It is this quality in the Christian Science text-book which makes it perform the cures for which it is noted. The Master's promises are accepted as they were meant and when obeyed are found to be as operative now as they were centuries ago. Jesus said, "These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they

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shall recover." Such Scriptural promises are not to be taken in an academic sense, but are the practical expressions of faith raised to spiritual understanding, as taught by Christian Science.

At the close of this chapter on the "Science of Being" Mrs. Eddy has written what she denominates a "platform" which sums up her teachings in a series of statements which should form the basis of study for those who wish to prove the infallibilty of divine metaphysics.

She begins by analyzing and defining the nature of God, then drawing necessary conclusions as to what is real and unreal, good and evil, and reaches the decision that evil in all its forms is "nothing, no thing, mind, nor power." (p. 330.) God is not in His creation, but is reflected by His creation. He is All-in-all, incorporeal. Life, Truth and Love represent a trinity which stands for "God the Father-Mother; Christ the spiritual idea of sonship; divine Science or the Holy Comforter." (p. 331.) The designation of Father-Mother for God implies the complete parentship and is a contribution of profound value to Christian learning and teaching.

The author then passes on to the consideration of the nature of the human man Jesus and of the Christ, Jesus being Mary's son and the Christ being man as the spiritual idea, the son of God. Jesus was another form of the name Joshua, while Christ is a title meaning the Anointed. Jesus was the man who expressed the Christ, the truth about man in God's image and likeness, so that his full name was Christ Jesus. Jesus was born in Nazareth of Galilee and his birth is reckoned as the beginning of the Christian era, but the Christ has always existed. Jesus, speaking in the name of the Christ was able to say, "Before Abraham was, I am." The patriarchs and prophets had glimpses of the Christ idea, of man's sonship with the Father, and to that extent prepared the way for Jesus' teachings and career. The author quotes from Revela-

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tion 1-17, 18 to explain the immortal Christ and the crucifixion of the human Jesus: "I am the first and the last: I am he that liveth, and was dead (not understood); and, behold, I am alive for evermore (Science has explained me)." (p. 334.)

Further planks in this "platform" deal with immortal man, the reflection of God, and with the false sense of man, denominated in the Scriptures as Adam. The name Adam comes "from the Hebrew adamah, signifying the red color of the ground, dust, nothingness." (p. 338). Adam was not the real man, made in God's image, but was the false concept of man, mortal man, having a beginning and an ending, returning to dust, nothingness, fit only to be put off in order that the true man shall appear. Mrs. Eddy divides the name Adam into two syllables, a dam, and writes that it stands for obstruction, for that which would try to separate man from his maker. The Adam dream is the falsity about real existence. It is the material view of life as opposed to the spiritual. The divine pardon she explains as the destruction of sin, not glossing it over, but making it literally unreal. She prophesies that as the paganism of ancient Rome has made way for a more spiritual outlook, so the present materialism will yield to an even greater understanding of spiritual truth which reforms the sinner, heals the sick, and enthrones God in human consciousness as Mind and Spirit.

The closing paragraph of this chapter constitutes a tribute to the First Commandment, which Mrs. Eddy calls her favorite text. She esteems it as proving the truth of Christian Science and being the very foundation upon which it rests. Her closing words are expressive of a powerful sweep of mind through which she brings all human problems, both individual and collective, under

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the operation of the First Commandment and sees their solution effected by the scientific understanding of the one God.

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CHAPTER XI

Some Objections Answered

The discovery of Christian Science and its statement in Science and Health raised a storm of objections as soon as Mrs. Eddy gained followers and the healing works of herself and her students became known. Judging human nature as it is, this result was perhaps not to be wondered at. Her teachings opposed so many favorite beliefs of mankind with radical spirituality and overthrew so many pet theories, imbedded in so many *ologies,* that it was only natural that there should arise objectors to voice both general and specific opposition.

Mrs. Eddy set aside a special chapter in Science and Health, devoted to answering current objections and followed this up later in her Miscellaneous Writings with a chapter entitled "Questions and Answers," which had the same general purpose. Her main reliance, however, and that of her true followers in persuading humanity that Christian Science is the revealed truth of being, has always lain in works, in proofs which once seen could not be denied, but carried conviction. Christian Science has grown in spite of all opposition principally through its incontrovertible works, its unmistakable deeds based upon its teachings.

Nevertheless Mrs. Eddy was fully aware of the importance of satisfying, if possible, the human reason as to the logic of Christian Science, and set about doing this with great patience and unfailing love. She treated her adversaries with courtesy, although some of them forgot to do this themselves; she returned blessing for cursing;

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she reasoned with them in the attitude of calm power which belongs to those who are certain of their ground, because they have proved it to be sound; she sought to heal them of their misconceptions of God and man at the very time they were trying to block her healing and her redemptive interpretation of the Master's words and works.

The principal fault of Mrs. Eddy's critics has always been that they took detached phrases separated from their context, and based their arguments upon such incomplete evidence. But, as Mrs. Eddy says in this chapter, "Even the Scriptures, which grow in beauty and consistency from one grand root, appear contradictory when subjected to such usage. Jesus said, 'Blessed are the pure in heart; for they shall see God '(Truth)." (p. 341.) Moreover, in estimating the nature of Christian Science notions or beliefs have no value. Christian Science is science and provable, and those who cannot demonstrate its verities even in a small degree are incompetent to pass judgment upon it. Christian Science has proved its way for more than half a century without any aid from the established creeds and so-called scientific systems. It has reached the position of an accredited religious method of healing and saving mankind solely through its own intrinsic merits.

Public thought has so long been accustomed to look upon matters of religion as vague and subject to differences of opinion, that it was startled when the claim was made for Christian Science that it was definite and exact, that it partook of the nature of ascertained knowledge and so was scientific. People seem to have forgotten that if Christianity is a matter of opinion merely, then God cannot be said to operate according to law, but must Himself act according to some changeable standard, whim, temporary favoritism or impulse. If God governs according to law, His government must be stable, the out-

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come of Himself, Principle, and the spiritual understanding of His government must be scientific. This scientific understanding is Christian Science. The works of Christian Science, done in accordance with the teachings of Mrs. Eddy, prove the correctness and the science of her discovery. Even when her followers fail to demonstrate this science, the science itself abides unshaken, just as certainly as the science of mathematics is not affected by the mistakes made by persons in addition, subtraction and division. While public opinion is trained to let pass as natural and reasonable the mistakes of medical practitioners and others engaged in the healing arts, the failures of Christian Scientists have generally been conspicuously noted in the press with the intent of exciting the religious fanaticism of the ignorant. Jesus expressly commanded his followers to heal the sick and this was done by the early Christians as a natural outcome of their profession of faith. Had this command not dropped back into oblivion, the Christian practice of healing the sick, as well as saving the sinner, would never have fallen into disuse. It is particularly unfair, therefore, for the churches to find fault with Mrs. Eddy for reintroducing a practice which they themselves ought never to have dropped. On the contrary gratitude and appreciation for her teachings and her work should have characterized the attitude of the churches towards the Discoverer and Founder of Christian Science, and it is to be hoped that as time goes on, this will become more and more the accepted point of view.

Christian Science declares that man is made in God's likeness, and this claim is made because the Scriptures so declare, but this is not claimed for mortal man, the unlikeness of Spirit. Mrs. Eddy justly insists that while there are various methods of treating disease, only the one practiced by Jesus should be offered for universal acceptance; that the admission of the nothingness of mor-

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tal man is the principal stumbling block which antagonizes mortal mind and causes it to resist the introduction of Christian Science as a healing and saving system. Yet it is the science of Christian Science which is restoring divine healing and practised by the early Christians, and it is the Christ Truth which takes away the sins of the world and destroys sickness and death, thus proving their unreality. Jesus treated disease as illusion or hallucination when he cast it out by spiritual means, by the word of God, Truth.

The habit of insisting upon the reality of disease amounts to the practice of defending disease instead of destroying it and claiming its right to existence, but the understanding that disease is a false pretence or illusion, prepares the way for its extinction in human thought. Christian Science teaches that all disease is mental in nature and method of operation, therefore its destruction must be attained through mental or spiritual means, as Jesus showed.

Mrs. Eddy admits that she never expected the full acceptance of Christian Science at once by the world, but its fruits have been so striking, so beneficent, that she has faith that the harvest will be universal in due course of time. She points out the inadequacy of the English language, or of any language, to express spiritual ideas and the necessity to do this by material terms. This is another difficulty in making Christian Science generally understood, but the spiritually minded will catch the spiritual signification of her teachings in spite of all obstacles. The public has been trained to regard spiritual things as insubstantial and material things as substantial, but Christian Science teaches the very opposite and this must be remembered in estimating the author's statements and their application to the problems of mankind. Jesus sometimes declined to elucidate his deeply metaphysical sayings, because of the materialistic point of view of his

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hearers, and it is recorded that he placed great reliance upon his parables, or stories, in order to make his meaning clear to them. It is written, "All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them." Mrs. Eddy insists that truth must be demonstrated by its effect upon bodily as well as upon mental conditions. The Judaic worship of the Word is very pronounced, but it is devoted to a material and literal sense of the Word, which cannot effect the healing of mind or body.

The author gives some details of her own religious experience in a paragraph of this chapter, relating that she "became a member of the orthodox Congregational Church in early years. Later she learned that her own prayers failed to heal her as did the prayers of her devout parents and the church; but when the spiritual sense of the creed was discerned in the Science of Christianity, this spiritual sense was a *present help*." (p. 351.) It is evident from this statement that the author was led towards the revelation of Christian Science by her instinctive search for the healing prayer which is essential to a full rounded Christianity, and which she did not find in her own church. When in later years she was raised from what was expected to be her death-bed by the understanding of truth, she knew that her search had been rewarded, and from that time on devoted her life, energies and talents to the task of making this discovery available for the world at large.

It is not possible to destroy any part of reality, and if evil is regarded as real, it must continue. If evil is admitted to be a false assumption, it can be corrected and so destroyed. If God is supposed to be the author of sickness, sickness must stand, and it would be an interference with God's plan to try to destroy sickness. Nor is it conceivable that God is the author of sin, for then mankind would be helpless indeed before God. But if

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sin and sickness are both figments of the human mind, and not of divine origin, then it is both right and possible to destroy them, and this can be done without opposing any divine intent. It is not possible to overcome a child's fear of ghosts by describing them as real, but by assuring the child that ghosts are harmless illusions. Humanity must lose its fear of ghostly beliefs before it can be truly free. Is not the most efficient way of overcoming any evil to make it unreal? If Christian Scientists are engaged in warfare against "the world, the flesh and the devil," what better way of accomplishing the victory is there than to prove these to be falsities pretending to be real? All Christians are supposed to be engaged in this warfare. Why criticize Christian Scientists for accomplishing what all Christians are seeking to do?

Jesus established a clear line of demarcation between materiality and spirituality, between Truth and error, good and evil. He spoke of personified evil, the devil, as a liar, showing that he understood evil to be deception, and the father of lies to be a deceiver and falsifier. Evil is unreal, since a lie cannot have a real existence, or else we would have the anomaly of a lie which is true, which has being and is a part of creation. Then the question would arise, Who is the maker of the lie? There being only one real Creator, God, He would have to be the creator of evil. Such are the abhorrent conclusions to which the supposition of the reality of evil must inevitably lead. It is this very understanding of the unreality of evil which makes it possible for evil to be destroyed by spiritual means, that is, for its seeming existence to be wiped out of consciousness. It is evident that there can be no process, method, system, or practice which can destroy a reality, and that in the healing of disease or the overcoming of sin the battle is never against a reality, but only against an illusion or deception which is wholly false from the beginning.

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The critics of Christian Science who belong to the various branches of Christendom should hesitate to condemn those Christians who are proving that they understand the science of the Master's works. They should welcome this science as affording the explanations which they themselves have longed to possess. If these explanations seem to them inconsistent in any particular, they should not reject them but study the proofs and learn to emulate them. Christian Science is not a cold, calculated theorem which can be acquired without practice, but it is a living truth which must be lived to be understood. It is no mere article of belief, no mere creed, but an active, dynamic power which needs to be applied in order that its essential nature may be made manifest. It will not do to attempt to stigmatize the teachings of Christian Science as fallacious while it is constantly offering proofs of their correctness in the only thoroughly satisfactory manner, namely by actual demonstration.

The impossibility of God creating material man with all the weaknesses inherent in the flesh, its sins and follies, is clearly set forth by the author when she asks the question, "Does divine Love commit a fraud on humanity by making man inclined to sin, and then punishing him for it?" (p. 356.) It is largely by trenchant questions and declarations of this sort that Mrs. Eddy wins the attention of her readers and forces them to take notice of what they really do believe concerning the nature of God and man. Such questions uttered with courage and love and then followed up by the needed explanations abound in Mrs. Eddy's writings; they stimulate thought in the right direction to break through the veil of materialism and to reach fundamental truth. The mistakes of the human mind are uncovered, but the reader is not left alone to imagine the correct answers, he is gently led along through reason to follow the revelation which the

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author has called divine Science and which in its application to human needs is Christian and compassionate.

The explanation afforded by Christian Science that the fleshly man is not the real man of God's creation has come to multitudes and lifted a terrible burden from their consciousness. The very suspicion that God could be unjust to his creation is revolting to the seeker after truth, whereas the understanding that matter and its products are not of divine origin draws humanity nearer to God and turns thought to the real man made in God's image, that is man who is spiritual and not material.

The supposition that God is responsible for the evil in the world is one of the most depressing and saddening falsities which has ever crept into the human mind. Mrs. Eddy with her irrefutable logic disperses this nightmare and permits the spiritual pilgrims of this world to rejoice and be glad that their Lord has come, that the Christ-Truth has risen to their apprehension. Personified evil or devil was designated by Christ Jesus as "a liar, and the father of it," as falsity producing falsity, as the lie perpetuating itself. But since there is no reality to a lie, there is no reality to personified evil and its material creation: they are the unrealities of human belief, having no divine sanction, authorization or support and man need not fear or respect them.

It is not possible to admit the existence of two rulers of the universe; if that were possible this same universe would have been lost ages ago in chaos and destruction. One or the other ruler must be understood as all-powerful, and the expression all-powerful implies that there can be no other power. Man's life is in God. In truth God is the life of man, for God is the only Life. Therefore the author again asks one of those searching questions which arrest thought, proceeding along its usual course in laziness and lethargy, and force the careless to pause and reconsider the whole subject of life. She asks,

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"Can a leaden bullet deprive a man of Life,—that is, of God, who is man's Life?" (p. 358.) It is evident that Life is something which is not dependent upon matter or material law, but is eternal and indestructible. The understanding of this banishes fear and places the individual who grasps this fact upon the rock of truth, against which the waves of doubt, apprehension, terror and panic beat in vain.

Christian Science agrees with the Scriptures and in nothing more clearly than in its insistence upon the works as well as the words of Christ Jesus. Conventional Christianity has relegated his works to the domain of history, and robbed them of their practical import to men at the present time. Obviously if these works are purely exceptional and due to momentary interpositions of Providence, they cease to have any practical value as examples for modern Christians, but if they were done in accordance with the law of God, then they stand as spiritual models to be followed by all Christians at all times and are within the range of possibility. Mrs. Eddy tells us in this chapter that as a child she pondered over the words often spoken by her mother, "God is able to raise you up from sickness;" and the promise of the Master, "And these signs shall follow them that believe; . . . . . they shall lay hands on the sick, and they shall recover." (p. 359.)

She contrasts the standpoint of a Christian Scientist and of an opponent under the figure of two artists, the one glorying in spiritual ideals and the other insisting upon material concepts; the one understanding that his ideals are real and the other praising his concepts, because though transitory, they give personal pleasure and satisfy the senses for a season. She calls upon her readers to chose which mind-models they shall follow, since it is not possible to follow both.

At this point in her chapter on "Some Objections

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Answered" Mrs. Eddy makes a most valuable contribution towards solving one of the perplexing world problems, a problem which looms daily more imperatively before men and nations, demanding urgently to be settled and settled right. In a masterly manner the author states, explains and answers what is known as the Jewish problem. She does not require more than one paragraph to accomplish this, so sure is she of her ground and so complete is her presentation of the question. She provides both the Christian and the Jew with a common religious platform to stand upon. Its principal plank is the understanding of one God, the God of Israel who is the God of all mankind. The Jew is a monotheist; the Christian must also be a monotheist, if he is to expect the Jew to unite with him; he must be a true believer in the First Commandment and must carry out this commandment to its logical conclusion and not insist that Jesus Christ is God, when Jesus himself stated that he was the Son of God. The declaration of Jesus, "I and my Father are one," refers to their unity in quality, not quantity.

The more one contemplates the solution offered here by Mrs. Eddy for this Jewish question which so distresses mankind to-day, the more it is seen to be final and definitive. The teachings of Christian Science alone supply the necessary correction for the attitude generally taken by conventional Christians with reference to the nature of Christ Jesus. It is well known that in spite of the great efforts to convert the Jews to Christianity, the results have been insignificant and have always been shattered by the claim of conventional Christianity that Jesus Christ was God. Christian Science corrects this mistake and brings about a reconciliation wherein the Jew gains a spiritualized sense of God and the Christian an enhanced understanding of the unity of God. The prospect of such a reconciliation fills one with the loftiest

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hope for the race, pointing as it does to the eventual unity of the whole of humanity through the understanding of one God who is Spirit and Love.

Mrs. Eddy closes this chapter with a brief explanation of the reasons for her revisions of Science and Health. To quote her own words, "I have revised Science and Health only to give a clearer and fuller expression of its original meaning. Spiritual ideas unfold as we advance." (p. 361.)

The writer of the review of this book was the proof reader of her final revision. Anyone who will compare the first edition of Science and Health with the last will perceive many changes in arrangement and amplification, but none in teaching. The revelation remains the same throughout the many editions, but the presentation varies, following the author's own experiences in demonstration and also supplying the needs of human thought as it progresses and passes through the changes which are characteristic of mortal thought.

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CHAPTER XII

Christian Science Practice

At the very opening of this chapter the Discoverer and Founder of Christian Science strikes the special note which characterizes all successful Christian Science practice and without which it is unthinkable,—the note of compassion. On page 113 of this book she states, "The vital part, the heart and soul of Christian Science, is Love. Without this, the letter is but the dead body of Science,—pulseless, cold, and inanimate." The letter is valuable in directing the reasoning powers of man in the right direction, but without the practical expression of love manifested as compassion it risks becoming that letter which killeth.

Mrs. Eddy tells the story of Mary Magdelene as found in the seventh chapter of Luke's Gospel, illustrating by its means Jesus' healing attitude towards sinners and the reverse attitude of Simon, the Pharisee, his host, and people of his way of thinking. She refers to the parable of the two debtors which Jesus told on this occasion to bring home the lesson to Simon that he who is forgiven the greater debt is probably the one who loves most the remitter of the debt. Pursuing this subject of the need for compassion in dealing with the sinner Mrs. Eddy shows that compassion is fully as necessary in dealing with the sick. She points out that the doctor, the nurse, the cook and the brusque business visitor often plant thorns in the pillow of the sick through lack of this same compassion and exhorts Christian Scientists and others to exhibit Christly affection in dealing with the

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sick as well as the sinner, and then makes this remarkable statement which can be verified by all who will seek to do so earnestly and with spiritual understanding, "If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit, and the disease will vanish into its native nothingness like dew before the morning sunshine." (p. 365.) She warns against "the unchristian practitioner," (p. 365.) against those who lack sympathy or are "deficient in human affection," (p. 366) quoting John's words, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" She insists upon the necessity for all those who wish to engage in the work of healing the sick of being willing to cast evils out of themselves, in order the better to reach the patient's mentality, as well as of expressing tenderness and patience. "This is what is meant," she writes, "by seeking Truth, Christ, not "for the loaves and fishes," nor, like the Pharisee with the arrogance of rank and display of scholarship, but like Mary Magdalene, from the summit of devout consecration, with the oil of gladness and the perfume of *gratitude,* with tears of repentence and with those hairs all numbered by the Father," (p. 367).

Truth is both good and real; Truth's suppositional opposite is evil and unreal; it has no power; it is counterfeit, not original; error, not actuality. There is no hope for humanity if it persists in believing that errer is as true as Truth and as powerful. Humanity needs to have more faith in Life than in death, in Spirit than in matter, in Soul than in sense; then will correct understanding of facts supersede erroneous thinking and acting. The Christianly metaphysical healer must understand that Life is not dependent upon material conditions; that matter in and of itself has no sensation and no ability to declare anything concerning itself or to prescribe the conditions for its own health, derangement or destruction.

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This is attempted by mortal mind and can be frustrated by the divine Mind through spiritual understanding. The belief in matter is equivalent to fear, for unless one believes in the reality of matter, one cannot fear. Fear is the invariable accompaniment of disease, if not its actual cause. Every Christian Science practitioner knows by experience that when fear disappears, the battle against disease is practically won; but it is not possible to get rid of fear while believing in the reality of matter, and in physicality as the reality of man. The practice of Christian Science is purely mental and spiritual. It cannot be successfully conducted upon a system which is partly mental and partly material. Not thus did the Master and his disciples and apostles perform the works which are called miracles, as though relying upon a mixture of mind and matter to effect the reformations and cures which abound in the Biblical records. Their trust was in God, the invisible Spirit, which was real to them, all-powerful and everywhere present. Christian Science has stated the science of its practice in such clear language that all who desire may understand and prove the naturalness of its works to-day, and thousands have availed themselves of this privilege with results which have startled the world from its scepticism and lethargy.

The fact that spiritual truth improves the body acts as a further recommendation for the cultivation of truth. Right thinking purifies the physical conditions of the body, relaxes contracted organs, soothes irritated and inflamed members, allays pain and restores normal circulation by lifting thought into the realm of truth which knows neither suffering nor disorder.

The effect of drugs upon the body must be ascribed to mental action. Homeopathy, for instance, undertakes to cure disease by applying drugs which are supposed to produce the very symptoms which it is designed to destroy. Drugs sometimes lose the power they once had

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over a patient, and all material methods when carried to excess lose their efficacy, showing that faith in the drug, credulity and other mental conditions determine the effect of material medicine. Mrs. Eddy analyzes this important fact and gives as the explanation for it that "The body is the substratum of mortal mind," (p. 371). From this it is evident that the body is susceptible to mental action and responds to right or wrong thinking. It has often been noticed that talking, thinking and reading about disease induce disease, and many a person has been frightened into disease without there being present any of the material conditions which might be supposed to induce disease.

On the other hand, the consciousness of God-with-us, Emanuel, of the Christ Truth, of the real facts of being, is a state of mind which is health giving and inimical to disease and death. The consciousness of Life as eternal is an antidote for the belief in death, just as the consciousness of the presence of divine Love destroys fear and hate. Christian Science calls upon mankind to cultivate the habit of right thinking, which not only curbs the so-called power of sin, but also acts as a preventative of and as a cure for disease as certainly now as in Bible times. It is not expected that absolute Christian Science can be lived and practised at once, but a beginning can be made now and the benefits enjoyed as far as understanding has progressed, until the full reward of complete spiritualization takes place and health, happiness and holiness are perceived to be the natural accompaniments of real living. This glorious fulfilment is thus set forth by Mrs. Eddy on page 372 of this work, "When man demonstrates Christian Science absolutely, he will be perfect. He can neither sin, suffer, be subject to matter, nor disobey the law of God. Therefore he will be as the angels in heaven."

Christians should not neglect the healing of the sick

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by spiritual means. Healing the sick was included in Jesus' injunction to his disciples, and the early Christians proved more obedient to this command than have modern Christians. No full-rounded Christianity is possible as long as this important side of Christian life is avoided or the attempt is made to relegate it to past ages. It belongs to Christianity at all times, and is to be practised by all men everywhere. It is easier to cure disease than sin, but the cure of both is essential to the complete demonstration of the Science or practical understanding of Christianity.

Disease has its origin in mortal mind, in the carnal mind, and must be healed by the divine Mind. Chills and fevers are produced by mortal mind; inflammations and congestions are the effects of that same mind; palsy is a belief that matter governs man; consumption is based upon the supposition that blood is the life of man, and therefore that the loss of blood through the lungs or any other organs means the loss of life for man. In every case the predisposing cause is mental and the effect physical, yet actually both cause and effect belong to mortal mind and are to be controlled by the divine Mind, as taught in Christian Science. In one pithy sentence Mrs. Eddy sums up the origin of all human misery. She states, "The fear of disease and the love of sin are the sources of man's enslavement." (p. 373.) She also explains a great truth where she states on p. 374, "Hatred and its effects on the body are removed by Love." Did mankind understand the unreal nature of disease, its evanescent quality and its amenability to mental treatment, in a word did it recognize that disease is not solid fact but transitory belief, mankind would not fear it and would not be enslaved by it. Furthermore, if mankind understood that sin is based upon a misconception, namely that there is sensation in matter, power in matter, substance in matter, mankind would not love sin, but eschew it and be

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free. When Truth wipes away all transitory beliefs and misconceptions, then will come to pass Jesus' promise to the Jews who believed on him, "Ye shall know the truth and the truth shall make you free."

The sick and the sinning are self-deceived; they need the truth-cure. This can be administered to them by spiritual reasoning and argument, if argument is found to be necessary. A whisper of Truth is more potent than a shout of error. As God is omnipotent and He is Truth, there is in reality no limit to the capabilities of Truth and no reason why man should not expect good under all circumstances, however threatening these may appear at the time. There need be no hesitation, no drawing back, no waiting for a more convenient season when dealing with infinite Truth. Material laws, so-called, cannot determine the methods, the ways and means of God in delivering man from the toils of sin and sickness. No one need wait until physical laws give their sanction for the recovery of the sick. There are in reality no physical laws governing man and none which can really delay or impede regeneration and recuperation in the case of the sick and sinning, when the practitioner declares and applies understandingly the Truth which makes free.

Sin is admittedly a mental condition, a state of mind; it should be learned that sickness is also a mental condition and then the fear of it would disappear, since the remedy is ever-present in the ever-presence of God and His Christ. No one should suspect God of being unequal to the task of saving and healing, for this would be harboring doubt as to the omnipotence of deity and subjecting divinity to the limits of materiality and mortality. The assurance afforded by Christian Science that there is always help at hand, robs disease of its poignant terrors, lifts the load of apprehension for the future, stabilizes thought, and opens the door of hope. Then step by step mankind can climb the ladder, the rungs of

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which mount upward to faith and spiritual understanding and finally to the complete demonstration of the power of God, and its triumph over all evil. Disease may sometimes appear to be like a wild beast, but Daniel proved his control over the lions in the den and other men have cowed ferocious beasts by their fearless gaze.

There can be no disease without mortal mind, but disease is not intelligent; it cannot prescribe its own cure nor ascribe certain symptoms to itself. Disease, as its name implies, is the absence of ease, of well-being; it is negative and can be controlled by the positive Truth as taught in Christian Science. In reality there are no laws of disease; these are only beliefs of mortal mind which vary from time to time and follow certain fashions of thinking, so that the accepted treatment for a certain disease at a given time is considered altogether wrong at another time. While this is sometimes spoken of as progress in material medicine, as a matter of fact it proves that material medicine is not a stable science but an uncertain and shifting aggregation of human beliefs, which come and go according to certain phases through which the human mind passes.

To illustrate the powerful effect of the mind upon the body Mrs. Eddy refers to the experience of a felon on whom some English students experimented. They blind folded him and caused a stream of warm water to keep trickling over his arm. He believed himself bleeding to death and actually died because he so believed. Similar examples of the evil effect of mental suggestion can be multiplied *ad infinitum*. Not a day passes in the life of any individual but what this evil effect is more or less apparent, and no day should pass without the counterbalancing effect of Truth upon human life being made manifest in healing and saving. Mankind must be weaned from the supposition that man is under physical law and cannot escape from its enactments; that disease,

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for instance, must run its course; that sin is natural; that decay and decomposition are inevitable and death the normal outcome of life. If this were so, then the sacrifice, the teachings and the works of Christ Jesus would have been in vain and his career incomprehensible.

In reality man is under the law of God; he has dominion over untoward circumstances, is master of matter and not the slave of it, and holds within his own God-given consciousness the solution for every problem which can confront him. Not material law, but the law of God governs his life, his actions, his thoughts and his destiny. He triumphs over evil in all its forms through the law of God. Sin and sickness are unlawful; they have no standing in the court of divine justice; they are outside the realm of reality, unsupported and unclaimed they are outlaws in human experience, undeserving of consideration or mercy.

The various methods of hygiene, of exercising the body and bathing it, in so far as they subserve the purposes of cleanliness, have their place in material belief and human life, but the preservation of health and the recovery of health, when it has been lost, can only be rightly accomplished by the divine Mind. Mrs. Eddys says, "He, who is ignorant of what is termed hygienic law, is more receptive of spiritual power and of faith in one God, than is the devotee of supposed hygienic law, who comes to teach the so-called ignorant one," . . . . . "A patient thoroughly booked in medical theories is more difficult to heal through Mind than one who is not." (p. 382.) The reason for this is simple, because disease is mental in its origin and can only be controlled and wiped out by mental or spiritual means. Bodily cleanliness requires also mental cleanliness; purity of thought is necessary in order that the body may be pure. Impurity of thought will eventually manifest itself upon the body and tends to produce disease and various physical

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disorders. The truth is that the less we think of our bodies, the more naturally will they perform their functions and be well-ordered. It is not possible to think of God, Spirit, and of physique at the same time, because Mind and matter mutually exclude each other. Therefore in sickness as well as in health our recourse should be to God first and always.

Mankind is harassed by the belief that disease results from the breaking of the laws of matter and that it must suffer the consequences of these broken laws. People need to be reassured that God never created laws of disease any more than He created laws of sin, and that so-called laws of disease are not legitimate, not of divine origin, and the supposed penalities which they pretend to exact are not necessary nor need they be submitted to, as though they had reason and justice on their side. Matter cannot pass laws for man who is above matter, living, moving and having his being in Mind, his creator. Weariness, exposure to the elements, infection and contagion are powerless in the face of the law of God to injure man or to prostrate him if the saving and healing law of Love is recognized and steadfastly claimed. People should not argue in favor of destructive physical laws when the law of God is ever-present to neutralize their evil effects and put them in their proper place, namely in the realm of nothingness and nonentity.

It is common knowledge that persons acting under strong impulses in behalf of others have been able to sustain great fatigue under adverse conditions without sustaining injury. Mrs. Eddy cites the case of Florence Nightingale, and of other philanthropists as cases in point of those who have toiled and suffered for others without breaking down. The reason she offers for this immunity contains a wonderful lesson which all may apply to their own experiences. "The explanation," she writes on page 385, "lies in the support which they derived from

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the divine law, rising above the human." She also supplements this explanation further down on the same page with the statement, "Constant toil, deprivations, exposures, and all untoward conditions, *if without sin,* can be experienced without suffering."

The point to be constantly remembered is that it is not a law of matter which has been broken in the case of sickness, since matter cannot think, organize legislation or pass it, but that a law of mortal mind has been infringed and that such a seeming law is not a law at all in the real sense, but only a supposition, a convention or general agreement among mortals, therefore has no force of enactment to bind man or control his happiness, comfort or activities or to interfere with his usefulness. Mortal mind gives its consent to sickness as it does to sin, and the divine Mind can correct mortal mind and thus save the body from the ill effects of mortal mind's wrong thinking. Every human being has the power to reject false suggestions when they present themselves, to choose between good and evil; but the difficulty has been in the past, before the discovery of Christian Science, that mankind was uncertain as to what constituted truth and was always in danger of admitting error under the supposition that it was truth and had the right of way into consciousness.

Christian Science has made it evident that mind is not in brain, but that man's real Mind is God. Therefore when the suggestion presents itself of mind weariness or mind derangement, there is a sufficient remedy at hand in the realization that the Mind which is God cannot become weary or deranged, and that since this is the real Mind of man, there is no valid reason for anyone to succumb to mind weariness or mind derangement. How truly people are governed by their beliefs until they learn to turn to the one Mind for relief, is illustrated by the following hypothetical case presented by the author.

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She writes, "A blundering despatch, mistakenly announcing the death of a friend, occasions the same grief that the friend's real death would bring. You think that your anguish is occasioned by your loss. Another despatch, correcting the mistake, heals your grief, and you learn that your suffering was merely the result of your belief." (p. 386.) One of the most important lessons which humanity must learn in order to extricate itself from the toils of sin and sickness is that it is a slave to its own beliefs, hence must be rescued from this slavery by the understanding of the omnipotent Mind which does not believe, but knows.

The distinction between belief and understanding is vital in Christian Science. Creeds are statements of belief, but science requires more than belief; it must be based upon provable facts; it demands demonstration. It is quite useless for scoffers to attempt to criticize Christian Science. If they cannot prove it in the least degree, they are not competent to estimate its value; and if they are competent to demonstrate it even a little, they have thereby proved its scientific correctness and its value to the human race. It may therefore be truly said that there are no authoritative or legitimate critics of Christian Science, for would-be critics are either incompetent to criticise through their inability to demonstrate Christian Science, or else they learn to demonstrate it through their study and application and cease to be critics. This conviction came to the reviewer in the course of his work after Mrs. Eddy had appointed him Christian Science Committee on Publication for the State of New York in 1901.

Injurious human beliefs must be cured by right understanding. Thus there is no valid reason why active thinkers should pay any penalty in brain weariness or brain derangement. Because humanity firmly believes, and has long been taught, that mind is in matter, i.e., in

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brain, this belief has attempted to take unto itself the sanction and power of law and to penalize many of the most valuable thinkers with prostration, loss of memory, and even insanity. On the contrary, the understanding that God is the only real Mind and that this Mind is not in brain, frees the oppressed human mind from the charge of having been overworked and strained, prevents the false belief from crystalizing into law and heals the situation. The truth about God as Mind acts as a shield and buckler, as a protection against the accusations of mortal mind, the false belief of mind.

Again, the absolute conviction of mankind that food sustains life is a false theory which produces a multitude of disorders. The endless theories concerning what is the proper diet for man, with the no less endless practices growing out of them, all spring from this main root of erroneous thinking, namely that food sustains life. The only way in which this error can be met is through the teaching of Christian Science that real Life is God and that Life is therefore independent of food, either for its sustenance or its health. In reality food can neither give life nor destroy it. God is the life of man, and is indestructible, above the influence of matter or chemical action, of physical force or bodily derangements. The man who realizes that God is his life has attained the position from which he can reject the suggestions which cluster around the subject of food, its supposed life-giving qualities and its supposed deleterious effects. In every case it is mortal mind, the carnal or false mind, which puts forth the belief that food is injurious or the reverse, and it is the divine Mind to which resort must be had in order to destroy the false belief which is called indigestion, poison in the system, or whatever may be the particular name given to the physical disturbance which is to be healed. Mrs. Eddy refers to a case of convulsions, due to indigestion, which she healed instantaneously

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through Christian Science. Of the patient she writes, "One instant she spoke despairingly of herself. The next minute she said, "My food is all digested, and I should like something more to eat." (p. 389, p. 390.)

Pages 390 to 397 of this chapter on "Christian Science Practice" contain some of Mrs. Eddy's most impressive and helpful statements of truth with reference to the healing of the sick and the sinning, some of the lines and paragraphs which cling longest to the memory and are recalled the most readily in the hour of need. Among the paragraphs to which one turns again and again for enlightenment is the one beginning with the sentence, "When the first symptoms of disease appear, dispute the testimony of the material senses with divine Science," as well as the two succeeding ones, beginning respectively with the sentences, " 'Agree to disagree' with approaching symptoms of chronic or acute disease, whether it is cancer, consumption, or smallpox;" and, "Instead of blind and calm submission to the incipient or advanced stages of disease, rise in rebellion against them." These particular pages are filled with heartening and encouraging phrases which remain in the mind and are stored up there for future use. They breathe freedom, stimulate resistance against evil in all its forms and break the despotic hold of supposed laws of disease, showing sin and sickness to be amenable to mental treatment and unsupported by a single divine enactment. They enthrone the might and majesty of the Christ Truth above every pretence of power claimed by evil; they wipe away the supposed necessity of discord; authorize man to overthrow common belief when it produces moral or physical deterioration and exhorts the reader to command the situation from the vantage point of Spirit, not of matter.

Christian Science does not inculcate submission to error, but rather valiant conquest of it through spiritual understanding of the nothingness of all that seems to

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oppose God. It preaches firmness in overcoming, spiritual endurance, watchfulness, alertness and dominion over the senses and their false testimony. Christian Science confers strength and authority and never admits that any physical condition is able to baffle the divine intent and the healing power of God, the only Mind. There is a call to arms in these pages which is truly magnificent, and which if obeyed would deliver mankind from its foes and follies, a call to use the weapons of spiritual warfare with art and Science, with strategy and wisdom, and to triumph over evil instead of submitting tamely to it.

It is evident that the victory over evil cannot be won as long as we believe that evil is as real as good. There is no process known to man by which a reality can be destroyed; but if spiritual understanding reveals the fact that what appears to be a reality is only a false supposition, then that supposition is capable of being destroyed by mental means and humanity can rid itself of the nightmare which pictures evil as a hard and fast necessity. Man has the right to speak to evil with authority and to place it where it belongs, in the realm of nothingness. Therefore it is not wise to speak of disease as having actual presence and a necessary place in the divine economy. This habit but adds to the pretended prestige of disease, whereas our habits of thought and action should be constantly withdrawing from disease all its pretences and uncovering its tricks. We should habitually tear from disease the various masks which it wears in its role as a deceiver of mankind. Common belief, prevalent opinions, and generally accepted fallacies stand in the way and make the refutation of error seem more difficult, but spiritual endurance and clearness of spiritual vision will conquer and the healing will take place according to the teachings of Christian Science, when they are correctly applied.

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It comes as a surprise at first to read in Mrs. Eddy's works that such conditions as bodily suffering and bodily well-being are in reality mental conditions; that health is mental and that even accidents, which appear to be wholly physical in their causes and effects, are fundamentally mental. It is only after the clear and logical teachings of Christian Science have sunk into consciousness that the unescapable reasonableness of these teachings is recognized. Instinctively the mind begins to reject the evidence of the physical senses as true and to turn to Mind as the only real cause of all that has actual existence. A vigorous denial of error then becomes second nature because based upon the realization of the actuality of good.

The example of Jesus in handling disease and destroying it is full of practical hints for one who is learning the Science of which he was the great Master. A study of his various healings, as recorded in the Gospels, shows that he suited his practice to the needs of the occasion, to the peculiar circumstances he encountered, or to the mental and spiritual condition of those he cured of their ills. Sometimes he named the disease as he cast it out; at other times he gave instant commands to the sufferers, such as, "Go and sin no more;" "Take up thy bed and walk," etc.

The fact that homeopathic remedies which have been so far diluted as no longer to contain any appreciable element of medicine, produces physical effects, should prove to the sceptical that it is not matter, but belief which produces such effects. Thus also the appetite for strong drink and for drugs resides in the human mind; it only appears to be a physical appetite. Hence its cure must be mental and Christian Science cures it from this standpoint. All the secretions of the body, its organs, functions and activities are really mental in their causes and can be controlled mentally. Indeed they must be so con-

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trolled in order to be made truly wholesome, for when handled from the basis of matter, they are never brought into subjection to the only health-giving power in the universe, namely God, Mind or Spirit. It must be remembered that physique is the substratum of mortal mind; that it takes its cue from that mind, either for good or evil, so that mortal mind must be placed into subjection to the divine Mind in order to cause it to delineate wholesome images upon the physique. It is necessary to treat every problem as a mental problem. Truth must address itself to mortal mind, to the reasoning faculties, and as the statements of truth sink into consciousness they produce physical effects.

The superficial thinker might imagine that mere thought would not be strong to perform such powerful cures as seem to be required in cases of disease, but the close observer will admit that thought is capable of very great power. In fact the impact of thought is sometimes found to be so strong as to produce a sort of mental or physical fermentation concerning which Mrs. Eddy has the following to say, "What I term *chemicalization* is the upheaval produced when immortal Truth is destroying erroneous mortal belief." (p. 401.) This upheaval, however, does not stand in the way of a cure, but should be treated as only incidental to a wholesome change of mind.

Mrs. Eddy does not hesitate to claim for Christian Science the power of mental surgery, of which both she and her followers have many well-authenticated cases, but because the human mind clings so tenaciously to the bony structure of the human body as substantial and far removed from thought, she is persuaded that mental surgery will be slow in being adopted as natural and normal. For this reason she counsels caution to her followers with reference to this branch of healing. "Until the advancing age admits the efficacy and supremacy of Mind, it is

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better for Christian Scientists to leave surgery and the adjustment of broken bones and dislocations to the fingers of a surgeon, while the mental healer confines himself chiefly to mental reconstruction and to the prevention of inflammation." (p. 401.)

Mesmerism or hypnotism is the mental process by which people impose their false beliefs upon others; whereas Christian Science practice is the mental process by which people reflect the Truth to one another. Mesmerism may be voluntary or involuntary. The first kind of mesmerism is admitted to be mental by public opinion, while involuntary mesmerism, as exemplified by the self deception of disease and suffering, is generally accounted to be physical and subject only to material treatment. In reality both species of mesmerism should be handled mentally and their false conclusions eradicated through spiritual understanding. Mortal mind is always the culprit, the so-called originator of evil, and this mind must be corrected in order to bring out harmony. Evil appetites, lust, malice, envy, intemperance, fear, hate, destructive propensities, all are mental and must be overcome by the power of the divine Mind. Sin and sickness spring from the same basis, from the carnal mind, and must be destroyed by spiritual truth. Matter should not be looked upon as the master of Mind nor its aid invoked in the warfare against the ills which beset mankind, for real supremacy lies in Spirit, not in matter.

Insanity, or the so-called impairment or loss of mind, springs from the belief that mind is in matter, denominated as brain, and can be effected by material circumstances and laws; whereas the understanding that God is the only real Mind, and that therefore Mind is unaffected by matter, meets this false belief of deranged mind with the truth of being and cures the patient. The only Mind cannot become insane or deranged, nor can it be lost; it is indestructible and eternal, infinite in its

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activities, knowing no weariness and needing no rest. From the supposition that mind is in matter proceeds the attempts to cure insanity and various forms of mental derangement by material medicine. These attempts must ultimate in failure because matter is subject to mind, but mind is not subject to matter. Matter is the substratum of mortal mind, and will act in accordance with the condition of that mind. It should never be forgotten in discussing the supposed efficacy of material remedies that they cease to have any effect upon a body from which mind is believed to have departed, proving that it is the supposed presence of mind in connection with the body which gives such remedies whatever effect they may have. Medicine has no effect upon a dead body.

In reality Life has no beginning and no end. It is eternal, independent of matter and of mortal mind. Jesus defined real living when he said, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." To be truly alive is to have this knowledge or understanding of the nature of God and His Son, His creation. Such knowledge embraces all that there is to know, all cause and effect, parent and child, Principle and its idea, the Creator and the creature.

Mental Treatment Illustrated

At this point in her chapter on "Christian Science Practice" Mrs. Eddy devotes a number of pages to specific instructions concerning the actual work of the practitioner. Heretofore she has dealt in more general terms, establishing the fundamentals of Christian Science practice upon the proper basis of spiritual understanding, now she gives specific instructions for the handling of cases of sickness and of various ills which assail mankind. It might be said that at this point she enters into an explana-

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tion of the application of Christian Science, of its art, as contrasted with its actual science.

She opens with the declaration that, "The Science of mental practice is susceptible of no misuse." (p. 410.) This is true of the practice of Truth as taught in Christian Science, which is right thinking, and right thinking can harm no one. Wrong thinking, that is, thinking which departs from the straight and narrow path of spiritual truth, is, as already indicated in Mrs. Eddy's writings, the source of all ills. Should a mental practitioner lose the understanding of spiritual truth and practice selfishly, in accordance with the testimony of sense and not of Spirit, his ability to practice scientifically would diminish and would eventually be lost altogether. She states that she noticed in the student's practice that if the name of the disease was silently called in the course of argument, the body generally responded more readily, but she also implies that this was due to the fact that the student needed "the arguments of truth" to clarify and strengthen his understanding. When the consciousness of God as Spirit and divine Love is present, the healing is generally instantaneous.

Among the very few rules which the author of Science and Health lays down for the practice of Christian Science is the following, "Always begin your treatment by allaying the fear of patients." (p. 411.) Fear lies at the root and accompanies every manifestation of discord, whether this fear is present consciously or unconsciously. There can be no cure in Christian Science as long as fear remains and, when fear disappears entirely, one may know that the battle is won, even though the outward manifestation of discord may not have vanished. Patients must be reassured of the love of God and of His power over the ill to be cured.

There is much misconception about the nature of God to be corrected in the general thought, as for instance that

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He is a cruel or avenging God and is authority for the pain and suffering in the world or the institutor of so-called laws of disease, the infraction of which He punishes with severity. Many patients are afraid of God, without being actually aware of this, and might deny the imputation, if they were questioned. Nevertheless, mankind is much harassed by the fear of a punishing, implacable God. Other patients are haunted by the supposition that though God may be loving, He is yet impotent before the laws of disease and death, and therefore cannot help them. The teachings of Christian Science concerning the true nature of God and the unrealty of evil will disabuse such patients of their fears through the simple logic of Truth, and set them free. The patient is in a sense dreaming a false dream; he needs to be awakened to the realities of being through the realization of Truth.

The author points out that the needs of a small child are most readily met through the parent's thought, and the cure of infant diseases is most readily effected by treating the parent's false concepts with the spiritual medicine of Truth. She deprecates the excessive use of bathing for infants on the supposition that it acts as a cure-all for their troubles, and especially warns parents against the fearful watching of their children's physical symptoms as liable to produce the very conditions which are dreaded, but she yields to no one in her insistence upon cleanliness of the body, only she points out the greater importance of cleanliness of the mind as well as of the body in order that health may be preserved or regained when lost.

It is often said that Christian Science ought to cure mental ailments more readily than physical ones. This is argued by those who do not realize that all ailments are fundamentally mental in their nature; but as a matter of fact, the success of Christian Science is just as pro-

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nounced with regard to cases which are viewed as physical as with regard to those which are viewed as mental, and for the very reason just given, namely, that all cases are really mental and so susceptible of mental treatment.

The belief that matter is substance causes people to suppose that physical cases must be treated by material medicine, whereas they are quite willing to admit that mental cases must be amenable to mental treatment. In Christian Science all cases are treated as mental because matter is only the substratum of mortal mind. Thought causes inflammation. Thought causes the blood to rush to the face or effects the lachrymal glands so that tears are produced. If thought produces these effects upon the parts of the body which are visible, why may it not produce similar effects upon the parts of the body which are not visible? This is exactly what happens in human experience. Thought is constantly affecting the hidden organs of the body as well as those exposed to view, retarding or quickening heart action, controlling circulation, increasing or diminishing the bodily secretions. The cure for the evil effects of erroneous thought is to be found in the healing power of right thought, as it is taught in Christian Science.

By stupefying mortal thought temporarily opiates seem to remove pain temporarily, but the pain is not really removed, and will return when the mental stupefaction is past, unless there is a change of thought in the meantime. This goes to prove that what are considered physical conditions are dependent upon mortal mind and can be controlled by a change of thought; that, strange as it may seem to the uninstructed in metaphysical matters, pain is a mental something, just as truly as sorrow is. What is called the material body is in reality the objectification of mortal thought, therefore the wise mental practitioner draws the mind of his patient away from the contemplation of physical conditions and lifts thought to consider

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the things of Spirit, God, in whom is health and healing. It is the practitioner's work to sustain, encourage and strengthen the right thinking of the patient and to wipe out the wrong thinking which Science proves lies at the bottom of the particular ailment to be cured. The patient seems to be caught in a false dream and the practitioner must guard his own thought from believing in the dream; he must awaken the patient and must keep himself awake to the truth of the situation. The false dream must be corrected by the divine reality.

Just how much of truth can be imparted to the patient orally must be determined by experience and the peculiar circumstances surrounding the case. There are no two cases exactly alike. The practitioner must be guided in each individual case by spiritual intuition and humble obedience to the divine call. Hidden moral evils often need to be brought to the surface, and it would surprise those who are unfamiliar with this curative mental process of Truth to learn how often so-called incurable diseases are cured through Christian Science by its power of uncovering these hidden evils lurking in thought and poisoning both mind and body.

The tendency to relapse, reversal and return of disease is overcome by the same mental process as is used in overcoming the first symptoms, namely, by the realization of the unreality of everything opposed to God. It is evident that an unreality cannot return, and that what has once been proved to be unreal must remain unreal. Unreality cannot change its form or go from one organ of the body to another and become real by this process, for once unreal always unreal is a truism in metaphysics. Christian Scientists are warned against any unnatural reluctance on their part to secure help for themselves, when they are temporarily unable to make their ills unreal. Sometimes it is found necessary to startle the patient out of the condition of mesmerism which disease induces by

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a vehement arraignment of his false belief; at other times it is wise to allay the fermentation caused by the strong effect upon the body of the mental treatment, of the struggle of error against Truth, and to treat more against the fear than against the particular disease itself. Chemicalization is not an unfavorable sign, for it shows that Truth is destroying error.

Mrs. Eddy courageously uncovers hidden mental crime when she exhorts her followers in these words, "Never fear the mental malpractitioner, the mental assassin, who, in attempting to rule mankind, tramples upon the divine Principle of metaphysics, for God is the only power." (p. 419.) Several of our noblest Presidents of the United States have been physically assassinated, as have the heads of states in other parts of the world. If the mental operations of evil had been recognized, the hand of the assassin could have been stayed in time to prevent the physical crime.

The author supposes two parallel cases of bone-disease, the one treated by a surgeon, the other by a Christian Science practitioner. The first believes that matter controls the situation and he is therefore in a questioning frame of mind with reference to his ability to conquer matter. Fear and doubt are not helpful allies in the sick room; they are not of advantage either to the practitioner or the patient. The Christian Scientist on the other hand resorts at once to Mind as the only power and remedial agency, thus striking at the very root of the trouble, with the only weapon which must be found effective in the end.

The results of accidents can be wiped out metaphysically by the recognition that in God's universe there can be no accidents at all, but that the operations of the whole creation are orderly and lawful. An accident is the very opposite or the denial of law and order; it denotes an abnormal situation based on the action of mortal mind,

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and it cannot belong to the realm of the real; therefore its supposed consequences can be mentally controlled and destroyed through the realization that both the accident itself and its effects are outside the range of actuality, that in reality the accident never happened. God's child never had an accident. So-called hereditary diseases can likewise be cured metaphysically by the understanding of what man really is. He is the manifestation, the expression of God and hence can only derive from God what is characteristic of God. God is the parent, man is the child; man can inherit only what the parent possesses. How can man derive disease from God? How can he inherit evil from infinite Good? The supposed process of evil inheritance is scientifically impossible and in reality there are no hereditary diseases.

The belief of evil inheritance frequently accompanies consumption; therefore this belief is one of the phases of that disease which needs to be handled. God is the real Life of man; material blood is not life, though sense testimony may aver that life cannot exist without blood. Man is spiritual and his Life is Spirit. The comprehension of this fact will cause the body to throw off the impurities which are acting as poison and interfering with its harmonious activities. Disease cannot destroy man when the imperishable status of man is duly understood. False concepts of man are all that can be lost, and the sooner this takes place the better. In reality man can no more die than can God, who is man's origin. Death is but a false dream about life, it is an illusion and a delusion concerning the eternal fact of life. The wonderful effect of a scientific realization of what life really is can be gathered from Mrs. Eddy's words on page 428 of Science and Health, where she writes, "The author has healed hopeless organic disease, and raised the dying to life and health through the understanding of God as the only Life." Mrs. Eddy's experience has been con-

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firmed by a multitude of her followers who have faithfully applied her teachings to the healing of sickness.

Life is a continuous existence, without break or stoppage and without beginning or ending, birth or death. Jesus went so far as to say, "If a man keep my saying, he shall never see death." This saying must be as true to-day as it was when uttered so many centuries ago, and it is capable of being proved by anyone who will meet the test of scientific understanding implied therein. With this understanding Jesus raised the dead and overcame death in his own experience, so that Paul writing later could truthfully state, "Christ Jesus hath abolished death." If Christ Jesus proved death to be unreal more than nineteen centuries ago, who shall say that it is real now?

The close of this chapter on "Christian Science Practice" is taken up with a description of an imaginary trial of a man accused of liver complaint, and his eventual liberation through the plea of Christian Science. The whole incident is portrayed as an allegory. It is exceedingly clever and adroitly put and contains much subtle irony directed against the habitual practice of mankind in judging the sick; throughout it carefully keeps to the habitual practice of courts of law, both in its phraseology and procedure, and marshals its witnesses in the most approved style. Readers who are familiar with the practice of the law will especially enjoy this allegory, but it also contains a fund of information for the metaphysical practitioner and innumerable hints for the uncovering of habitual and generally hidden points of view concerning disease. Towards the close it rises to a clear note of triumph over evil in the setting free of the patient and his acquittal from the charge made against him.

Mrs. Eddy thus describes the opening scene of this imaginary trial; "Personal Sense is the plaintiff. Mortal man is the defendant. False Belief is the attorney for

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Personal Sense. Mortal Minds, Materia Medica, Anatomy, Physiology, Hypnotism, Envy, Greed and Ingratitude, constitute the jury. The court-room is filled with interested spectators, and Judge Medicine is on the bench." (p. 430.) It does not come within the province of this review of "Science and Health" to follow this extraordinary trial in all its details. Suffice it to indicate here the general course taken in the attempt to convict Mortal Man of having committed liver complaint.

There appear against the accused such witnesses as a representative of "Health-laws," a witness called "Coated Tongue" and another called "Sallow Skin," also witnesses designated as "Nerve," "Mortality" and "Death." When the testimony of these witnesses for the prosecution is all in, Judge Medicine rises and sentences the prisoner to death. Although Mortal Man has contracted the disease by long nights of watching at the sick-bed of a friend, this fact, he argued should not be accepted as an extenuating circumstance, and Judge Medicine recommends to the jury that the extreme penalty be imposed. The jury agree upon a verdict of guilty, the prisoner returns to his cell and "Scholastic Theology" arrives to prepare the prisoner for death.

Then follows a dispatch calling for a stay of the execution. A new trial is ordered, this time before the Court of Spirit, and Christian Science appears as the attorney for Mortal Man. In a speech of great eloquence Christian Science pleads for the liberation of the prisoner, charging that all the evidence so far heard has been false because derived from Personal Sense, which is notoriously deceptive and unreliable; Christian Science maintains that Mortal Man cannot be sentenced to death, because God made man immortal, and God is the only lawgiver; that watching beside the sick is not a transgression of the law, but the fulfilling of the law of love and therefore not punishable; that the representative of "Health-laws" is

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a persecutor of Mortal Man; that "Materia Medica" and "Physiology," though professed friends of Mortal Man, in reality proved to be his foes because they brought "Fear" with them to the bedside of the hard-pressed man, and that "Nerve" was a false witness who was in league with "Personal Sense." The pith of the plea of Christian Science was that Mortal Man was the victim of a foul conspiracy and that the decision arrived at in the "Court of Error" should be reversed by the Supreme Judge of the "Court of Spirit."

Here Christian Science was called to order for contempt of court and an attempt was made to expel him from the court room, but the judge ruled in behalf of Christian Science and the latter continued his plea, quoting from the Bible concerning the rights of man, and turning the tables upon the prosecution by calling for the arrest of "Personal Sense" and denouncing in scathing terms the various foes of "Mortal Man" who had appeared against him in this trial. With reference to the motive underlying the supposed offence of liver complaint committed by the prisoner, he stated, "Now what greater justification can any deed have, than that it is for the good of one's neighbor?" (p. 440.) He therefore appealed to the just decision of the "Court of Spirit" to protect "Mortal Man" and set him free.

In summing up the case for the jury the judge proved from the Bible that man cannot be punished for anything but sin; he imposed perpetual silence upon "Personal Sense," and analyzed the evidence in such a manner as to bring out the innocence of the prisoner. The "Jury of Spiritual Senses" at once rendered a verdict of "Not Guilty," and the result upon the prisoner himself is so graphically portrayed by Mrs. Eddy that the reviewer cannot but quote her words to illustrate the effects of Christian Science practice at its best:—"Then the prisoner rose up regenerated, strong, free. We noticed, as

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he shook hands with his counsel, Christian Science, that all sallowness and debility had disappeared. His form was erect and commanding, his countenance beaming with health and happiness. Divine Love had cast out fear. Mortal Man, no longer sick and in prison, walked forth, his feet "beautiful upon the mountains," as of one "that bringeth good tidings." (p. 442.)

Thus closes one of the most remarkable allegories in the whole range of the literature of metaphysics, remarkable at once for its deep penetration into the falsities of belief which bind the human mind, for its loving kindness towards the suffering and the misunderstood and for its remedial effect upon those who study it and inwardly digest it. As literature, pure and simple, this allegory is wholly original. It is an example of a mock trial in which error begins by mocking truth and ends by being itself mocked into silence and nonetity. No one could have written it who was not thoroughly imbued with the very life of truth and knew by experience the arguments both of error and of truth along with their effects upon the human body. Though it is the recital of an imaginary trial, it could not have been composed by an effort of the imagination solely. It reposes upon a practical understanding of the nature of God and man and the universe. Therefore, though it is an example of the highest type of literature, it is also absolutely scientific in its premises and conclusions, proving that literature and science, contrary to common belief, are by no means incompatible, indeed, that the very highest type of literature must be scientific in the true sense of the word, since only that which is in accordance with truth can live and be added to that store of literature which is deservedly called classic. It is the humble conviction of the reviewer that with the passage of time this very trial scene in the writings of Mrs. Eddy will take its place among the treasured literary possessions of the human race, cherished

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even above Shakespeare's portrayal of the famous trial scene in "The merchant of Venice." It is a masterpiece of metaphysics.

The actual close of this chapter on "Christian Science Practice" is marked by two paragraphs of very unequal length which are not attached to the trial scene, but are considered of the utmost practical value by Mrs. Eddy's followers. One paragraph refers to the fact that magnetism or hypnotism are entirely distinct from Christian Science, and with the stroke of the sword of Truth she states, "An improved belief cannot retrograde." She explains Christian Science by a certain saying of Jesus, "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom." The other paragraph calls upon Christian Scientists in solemn words to protect themselves. "Christian Scientists," she writes, "be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake." With this parting injunction the author brings to a close one of the most instructive and impressive of all the chapters in her monumental work, the text-book of Christian Science. (p. 442.)

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CHAPTER XIII

Teaching Christian Science

Having explained the Science and the practice of Christian Science in previous chapters, the author of "Science and Health" proceeds to devote a further chapter to the proper manner in which her discovery is to be taught. It is natural that she should have been solicitous that the discovery which had cost her so much labor and self-sacrifice should not be lost to the world through careless or false teaching. She clearly indicates that trust in matter as curative must naturally act as a deterrent from that complete trust in Mind which is the very essence of Christian Science practice. Indeed, she counsels her followers not to attempt to dissuade patients from resorting to material remedies, if they desire to do so, but merely to give up such cases, in order that patients may work out their concepts of what they think best for themselves. She even makes the statement, "If Christian Scientists ever fail to receive aid from other Scientists,—their brethren upon whom they may call,—God will still guide them into the right use of temporary and eternal means." (p. 444.) It is evident that there is to be no compulsion in the teaching and the practice of Christian Science, but that all men are expected to work out their own salvation in their own way, the work of the Christian Scientist being to point out the way in Science and not to attempt to force his views upon others. Charity towards those who differ from themselves in regard to medical and religious questions and towards those who persecute them is inculcated upon Christian Scientists.

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One of the most important purposes of the systematic teaching of Christian Science is to fit students to protect themselves against the attacks of intentional evil. Mrs. Eddy does not hesitate to use the words, "against the attacks of the would-be *mental assassin*, who attempts to kill morally and physically." She bares the occult and sinister methods of this hidden evil in her chapter on "Animal Magnetism Unmasked," to which the reader is referred for information about the effects of these perverted methods. The teacher prepares students to protect themselves against these malign forces by proving to them the existence of but one real power, which is wholly beneficent, and the consequent unreality of any power opposed to good. Christian Science masters the human will which cooperates with animal magnetism, and Christian Science practice utterly opposes and frustrates malicious motives and their effects, whereas the use of human will-power is hypnotic in its nature. The greatest care should be given not to trespass upon the rights of man, including the right to self-government. The teacher should uncover sin and sickness, but without believing in their reality, so as not to be overcome by them; the student who faithfully obeys the teachings of Christian Science in practice cannot fail of success in the healing work, while his motive remains honest and straightforward. Dishonesty either in teaching or in practice soon robs the dishonest one of the ability to teach correctly or to heal successfully.

The difficulty of teaching Christian Science, as this should be done, is indicated by Mrs. Eddy's statement that, "it requires a higher understanding to teach this subject properly and correctly than it does to heal the most difficult case." (p. 449.) Under these circumstances it may be admitted that the teaching work, after Mrs. Eddy herself ceased to teach, was perhaps the least successful among the various departments of the Christian Science

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movement, and it would appear from statements in her other writings that she at times contemplated abolishing this department entirely, but the need of good teaching for the perpetuation of the correct Science was so great, that she always reconsidered any such purpose, and in the end rather strengthened the measure taken to protect the teaching and surrounded it with special safe guards. Great stress is laid upon the right motive and the honest intention of the teacher as essential to a proper fulfilment of the purpose of teaching; he must be able to meet and master many different phases of thought among students, but his understanding that Truth will overcome all errors will lead him in the right path. Not only the letter but also the spirit of Christian Science teaching must be taught and made evident to students. Their spiritual affections must be cultivated, for Christian Science is not cold and calculating; it is a living, active manifestation of divine Love expressing itself in human affairs.

Especially is the teacher enjoined to make clear to students the fundamental distinction between the use of human will-power and of Christian Science, between the right metaphysical practice and mental malpractice. He must uncover the subtle by-ways of the human mind and its wicked motives, the hidden methods, of which the general public is ignorant, and through which one human mind controls another, in order that these subtle methods may be destroyed. He must arm his students to resist the insidious methods of mental malpractice by making it clear to them that evil is powerless and that its seeming suggestions can be stopped from entering consciousness by prompt mental work of the right sort. The teacher must be right himself, or else he cannot expect to teach satisfactorily the supremacy of good over evil. Malpractice and right practice mutually exclude each other; they cannot cooperate; he who is led aside into the ways of malpractice, loses his power to practice Christian Science;

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and he who adopts Christian Science, loses his malpractice. Good and evil seem ever at war in human consciousness, and chemicalization goes on, bringing latent error to the surface, but fidelity to Truth crowns right desire with victory.

The teacher should instruct his students to avoid increasing the fears of patients by telling them that they are sick, they are not to recommend material remedies, though they are to let their patients choose for themselves what kind of treatment they desire, whether medical or metaphysical; they are not to manipulate patients; above all they are not to practice animal magnetism or hypnotism under any circumstances. Mrs. Eddy adds that, "the use of tobacco or intoxicating drinks is not in harmony with Christian Science." (p. 454.)

Throughout this chapter on teaching the author seeks to impress upon teachers the need for watching over their students after the class is over, being ready to counsel, support and direct them in their further progress. Self-condemnation is a state of mind in which weakness interferes with the mental power which should naturally characterize the practitioner or teacher. The might of Mind overcomes the supposititious force of matter and material ills. It should, however, be remembered that instruction in Christian Science derived from a human teacher may be misunderstood, but spiritual conviction derived from God bears the imprint of divine authenticity. There is only one Principle of Christian Science, and it is no respecter of persons or of opinions.

Among the most striking characteristics of the Discoverer of Christian Science was her absolute conviction of the divine source of her discovery, and hence of the paramount importance of her text-book to the human race. She did not hesitate to speak of it in the highest terms possible, viewing it impersonally as a gift from God, and yet not for a moment forgetting that it had

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come to the world through her and that she was its chosen custodian and guardian. Thus she has no compunction in declaring that Christian Scientists, their students and patients, all require her book, Science and Health, and she gives three reasons for this, which are here appended in extenso because they set forth unmistakably her own conviction as to the nature and the achievements of her book. "*First*: Because it is the voice of Truth to this age, and contains the full statement of Christian Science, or the Science of healing through Mind. *Second*: Because it was the first book known, containing a thorough statement of Christian Science. Hence it gave the first rules for demonstrating this Science, and registered the revealed Truth uncontaminated by human hypotheses. Other works, which have borrowd from this book without giving it credit, have adulterated the Science. *Third*: Because this book has done more for teacher and student, for healer and patient, than has been accomplished by other books." (p. 456, 457.)

The discovery set forth in this book the author straightway applied to the relief of human misery, to the saving of the sinner and the healing of the sick. She could not misuse it, for a fountain cannot send forth at the same time waters both sweet and bitter. She devoted her whole life energies to the servic of humanity in forwarding the discovery which had come to her in behalf of all mankind. She was obliged to take up arms against the mental quackery which practised metaphysics as though Mind and matter could cooperate together in the healing of the sick, and as though error could be used to bring out the same results as truth. Mind does not need any fancied support from matter. False mental practice, or malpractice, is a danger to the community and needs to be guarded against by inculcation of the true practice according to the teachings of Christian Science. Critics sometimes suppose that Christian Science

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claims that disease is imaginary. This is not true. What is claimed is that disease is a belief, and it may be a very firm belief, of mortal mind, but that the beliefs of that mind are erroneous, hence untrue and unreal with reference to the eternal verities of existence. The false belief must be extirpated through right, scientific rasoning. No claim is made that physical life can be maintained without food, but that this physical life is not the real life of man, who is spiritual. The recognition of sickness does not as a rule help to overcome it, but the recognition of sin is essential to the overcoming of it, and the making of it unreal. Experience in healing is requisite and systematic teaching is helpful.

There is an anatomy which is spiritual and not physical. It consists of the analysis of thoughts instead of bodily organs, and such spiritual analysis is Christian and Scientific when governed by Truth, eradicating the evils which it uncovers in the minds of patients and sinners. Physical anatomy deals with physical phenomena, but metaphysical anatomy of the right sort probes the very sources of wrong thinking which lurk behind physical phenomena, and leads to radical cures. The practice of obstetrics can be carried on scientifically by realizing the birth of a divine idea in human consciousness and separating it mentally from its material accompaniments, so that it neither injures nor is injured.

The close of this chapter is marked by some personal statements of the author which deserve special attention. Referring to the comparative seclusion in which she kept herself, when the Christian Science movement grew to large proportions, on account of the time and toil involved in directing it, she writes of herself as remaining "unseen at her post." (p. 464.) No one could take her place. In conclusion she asserts that her motive in founding this

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curative system has not been personal, but in behalf of all mankind, and that neither dishonesty nor ignorance can overthrow it.

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CHAPTER XIV

Recapitulation

As the author explains, this chapter has been revised from a treatise copyrighted in 1870. It is designed to be used as the basis for all teaching of primary classes in Christian Science, as especially provided for in the Church Manual. It covers the whole ground of spiritual knowledge concerning God, man and the universe as applicable to the practical work of healing and saving mankind, and is arranged in the form of questions and answers.

Beginning with a detailed examination of the synonyms and attributes of Deity, it corrects at the same time false concepts concerning Him and the particular errors in human thought and human life resulting from such concepts. On page 468 Mrs. Eddy enunciates what must be considered one of the greatest pronouncements of Truth ever vouchsafed to humanity. She calls it, "the scientific statement of being," and includes in it so complete a summing up of what is essential for humanity to understand for its health and salvation, that she had it incorporated as a part of the regular form of Sunday service in Christian Science churches. It begins with a negation of error and rises to a description of man in his full stature as spiritual and not material. In the seven lines of this statement Mrs. Eddy has concentrated a masterly exposition of her discovery and her teachings. It lives in the hearts of multitudes who have been healed and lifted from misery by its ringing declarations. The reviewer feels that it deserves to be called mankind's spiritual declaration of independence.

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At this point the reviewer wishes to refer to the proposed change in the scientific statement of being submitted for his consideration by Mrs. Eddy when he was acting as proofreader of her last revision.

On May 7, 1907, he received a letter from the author wherein occurred the following:

"What say you as to my change of the Scientific Statement of Being? Will it pay in good results? Do you prefer it to the one in S. & H.?"

Then Mrs. Eddy added the proposed change ". . . . . ." There followed a little explanation on the part of Mrs. Eddy for one proposed change at least:

"Beloved: In the original it reads, All is infinite Mind and its manifestation. I dislike "its" and so repeat the word Mind's infinite etc.

Lovingly,
Mary Baker Eddy.

As at the time when Mrs. Eddy consulted me about a proposed change in the title of her book, so in this instance I replied that her spiritual intuition, as the author of the book, was superior to mine and so I would not venture to express an opinion. As a matter of fact the scientific statement of being was not changed by Mrs. Eddy and retained its former phraseology in the new revision unaltered. The lesson which I derived from this experience was that Mrs. Eddy attached no special sanctity to any particular grouping of words; she was ready to make any alteration which would clarify her meaning. In other words, Mrs. Eddy dealt not in formulas, but in ideas.

After her examination into the truth about God, the author proceeds to examine the reverse of truth, namely error, the false doctrines and theories generally believed about God. She examines the meaning of sin, of Jesus' relation to the ecclesiastical tyranny of his day, of his demonstration of truth in his works, falsely called mira-

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cles, if by that word it is sought to indicate that they were contrary to law. She argues conclusively that as Jesus destroyed sin, sickness and death, they could not be of divine origin, and must be unreal and untrue.

The subject of man is then taken up and handled in a manner to make the uninstructed marvel, for the man of flesh, blood and bones is at once dismissed as not being the real man at all, and the real man is declared to be spiritual and perfect. Indeed, the generic term for man is made to include all of God's creation. Mrs. Eddy writes of man that, "He is the compound idea of God, including all right ideas." (p. 475.) This concept raises man to the very pinnacle of power and glory, as possessing and expressing all of God's qualities and deriving nothing from any other source, as being in truth the manifestation of the Scripture statement that man was made in God's image and likeness. This real man is not mortal, never sins, is never sick and never dies. It must be evident to any one that this enobling definition of man, coming to the sick and sinning, is calculated to lift their thoughts into the realm of divine reality, where there is no imperfection, no pain, no condemnation and no destruction, and so to disabuse their minds of the corroding false suggestions which produce disease and death. In other words this right understanding of the true nature of man heals sickness and saves from sin.

Mortal man, on the contrary, is a counterfeit of the true man. To him applies the Scripture saying, "conceived in sin and brought forth in iniquity," and the Psalmist's description, "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more." Mortal man is the product of a false sense of man, picturing him as material, perishable and liable to sin and sickness, having beginning and ending, and between these two extremes enjoying only a brief

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span of life, which is marked by pain and suffering, fear, doubt, remorse, relapse and the revenge of mortal mind, avenging its qualities upon mortal man. Is not the real man the child of God, partaking of the divine nature and manifesting the divine qualities? A mortal is not the child of God. The author sums up in a sentence the Master's point of view with reference to man, when she writes on pages 476-477, "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals." The five physical senses cannot reveal man as he really is, but spiritual sense does this, and in so doing heals and saves humanity from sickness and sin.

God is Soul, but this Soul is not within the body, or within man. Man expresses Soul, God, but cannot contain God, who is infinite and illimitable. Man is inseparable from God. Mortal man, supposed to think with brain and feel with nerves, and to be composed of intelligent matter, is a nonentity, a self-contradiction, for matter cannot think and man is immortal. Matter is not self-created nor created by God, it has no real existence at all. Error may be likened to black which may pretend to be a color, but is the absence of color, and so colorless. Error may pretend to have being, but it denotes the absence of being, and so is beingless or non-existent.

Of nerves the author says, "Nerves are an element of the belief that there is sensation in matter, whereas matter is devoid of sensation." (p. 480.) Elsewhere, in the chapter on "Animal Magnetism Unmasked," she quotes from the propositions of Mesmer the assertion that mesmerism or animal magnetism disseminates itself "through the substance of the nerves." (p. 100.) But if these nerves are part of a false belief, then they have no real existence, and the very method of transmission of mesmerism or animal magnetism, claimed for it by the one who first brought it into notice, is seen to be based

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upon an impossibility. The medium for the transmission of mesmerism or animal magnetism falls out, and there is no way through which man can be reached by this evil influence. Good and evil cannot be mixed. Mortal man was warned in the beginning against the "tree of the knowledge of good and evil." Nerves cannot be used for evil purposes. Since man is governed by God he is in submission to his Maker.

The practical application of the foregoing explanations lies in the healing of the sick. Truth casts out error, but Truth must be understood in order to be applied, and Christian Science supplies this understanding. Material methods, including so-called mental methods which are based upon mortal mind, do not really heal, though they may seem to do so temporarily. Disease is mental error and must be healed by mental Truth. The Discoverer of Christian Science encountered much opposition to the definitions she enunciated, when referring to Christianity as Science, corporeal sense as error, and Mind as substance, but she was persuaded that Christ Jesus had the spirit of Christian Science and that "the ancient worthies," as she speaks of the patriarchs and prophets, had been touched by the light of this revelation, for it is recorded that they talked with God as clearly as man talks with man. She fulfilled her mission without fear or favor, unselfishly, overcoming pride and prejudice and the resistance of friend and foe.

Under a special heading the author shows that Christian Science cannot possibly include medication, material hygiene, mesmerism, hypnotism, theosophy, or spiritualism. Material science, so-called, deals with material phenomena, although they are caused by mortal mind. Animal magnetism is described as "the voluntary or involuntary action of error in all its forms; it is the human antipode of divine Science." (p. 484-21 to 24.) She combats the supposition that material sense is somehow

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necessary to lead up to spiritual sense. In reality there is no material sense to be reckoned with as a partner with spiritual sense. Mind is cause and Mind's effects constitute the whole of creation. At the same time the human footsteps must be taken in the human experience, and it is not wise to try to force spiritual understanding. It should unfold like a flower, naturally and painlessly. Therefore Mrs. Eddy writes advisedly, "Emerge gently from matter into Spirit." (p. 485 line 14.)

Mankind advances towards the Truth by accepting the statements of Truth and applying them to daily needs, travelling ever further from the belief in death as a reality, from the belief that nerves record the sensations and muscles determine the strength of man, or that man is made up of the five corporeal senses. The real senses of men are spiritual and they are eternal, incapable of being impaired or destroyed. They cannot be put out or order, nor lost, because they are not in matter, but in Spirit; they are faculties of imperishable Mind and the understanding of this was what restored sight and hearing in Bible times, and restores them to-day, through the teachings of Christian Science.

Mere belief, however, will not perform the cures which are commonly called miraculous, because they seem to be contrary to the accepted laws of matter. Understanding is requisite, and it proceeds from God, for He does not simply believe, He understands, He knows. The human mind may believe firmly in error, but that does not make error true; what the divine Mind knows is Truth, and the human mind gains understanding in proportion as it acquires Truth. Human beings can demonstrate Truth only as they understand it, and this understanding is essential in order that they may do the works of healing and saving which constitute the practical proof of the truth of Christianity. The word

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faith is frequently used in Scripture as equivalent to understanding, but human will-power cannot do the works of Christian healing, for it cooperates with evil passions and appetites, and not with loving-kindness, compassion and mercy. Mesmerism and animal magnetism simply deceive mankind by substituting one false belief for another, they do not heal, they put their victims to sleep and induce false dreams. Is not mortal existence a dream out of which mankind must be aroused in order to be truly healed and saved?

This chapter on "recapitulation," as its title indicates, is a summing up of the teachings contained in previous chapters and necessarily contains much reiteration of ideas, but it is significant of the genius of the author that there is nowhere any exact repetition of the same phraseology. The same ideas appear clothed in different words and presenting ever new angles of observation. For this reason it is possible to open the Christian Science text-book at any page and to derive a new point of view and learn a new lesson with every reading. It is on page 494, lines 10 to 11, that is to be found a sentence which has endeared itself to countless readers as one of the most consoling and enheartening and at the same time comprehensive statements in the whole book. Mrs. Eddy writes, "Divine Love always has met and always will meet every human need." There is a finality about these words which satisfies the heart, stills fear of the future, and explains the solution for all ills, whether of mind or body. No wonder that these words have been much on the lips of Christian Scientists and others since they were first printed!

Mrs. Eddy's final advice to those who wish to progress in the understanding of Christian Science is to acquire both the letter and the spirit of this Science; both are needed; the one without the other is incomplete. In past ages some of the spirit of divine Science has been

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apprehended, but its letter has now been stated in writing and made available for the whole world as Christian Science, so that it can never be lost to humanity. The worship of the letter killeth, but the Spirit quickeneth. Having acquired the letter and the spirit of Christian Science, one must apply it to the solution of human problems, or else this Science remains purely theoretical and presently ceases to be a living actuality. Demonstration is essential to progress, proof is required of the correctness of one's understanding, and in this way only can one be sure that one is on the right road to the final fruition promised by this Science.

Christian Science has no creed, if by that word is meant a collection of doctrinal beliefs, but it has certain religious tenets which Mrs. Eddy has arranged under six heads. They are to be found on the last two pages of the chapter on "Recapitulation."

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CHAPTER XV

Key to the Scriptures

Genesis

With the end of the chapter on "Recapitulation" the first part of the Christian Science text-book comes to a close, and the part entitled, "Science and Health" is virtually complete. Thereafter the author devotes herself to what she calls a "Key to the Scriptures." This latter is divided into three chapters, entitled, "Genesis," "The Apocalypse," and "Glossary." The first two of these chapters are concerned primarily with the spiritual interpretation of the first and last books of the Bible, and the last chapter with the metaphysical definitions of many Bible terms and proper names. This "Key to the Scriptures" furnishes an altogether original exegesis, comparable to nothing of the kind which has ever seen the light of day, for it discards material evidence and lifts the subject matter which it treats from the earth earthy, up into the realm of Mind where realities only exist.

At the very opening of this "Key to the Scriptures" the author quotes from the third chapter of Revelation the words addressed to the angel of the church in Philadelphia, "These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it." It is as though the author wished to indicate that it was with this "Key

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of David," this spiritual understanding, that she proposed to unlock the Scriptures to human comprehension in the following pages.

Mrs. Eddy very truly observes that "the spiritual import of the Word" in the Old Testament requires more explanation than does the Word in the New Testament, because the light of Jesus' life and works pervades the latter. Moreover the account in the book of Genesis, devoted to spiritual reality, is very short and the space devoted to the history of the unreal man is relatively so long that wisdom counsels the author to begin with the first book in the Bible before passing on to an examination of the last book. Let it be said, however, that spiritual interpretations of Bible passages are to be found also all through the different chapters of the first part to which the title of Science and Health strictly speaking belongs, so that the whole book may be considered a "Key to the Scriptures," and not only the second part of the book.

Beginning at the very beginning of Genesis, with the first verse of the first chapter, Mrs. Eddy takes up the Bible account verse by verse, and sheds upon it the light of spiritual interpretation in a way that exalts the subject above matter into the kingdom of ideas, dominated by Mind, God. This treatment is transcendental, in the sense that it transcends the ordinary human methods of criticism and analysis, and derives its authority and convincing power from inspiration and not from material evidence. The reader who is not familiar with Mrs. Eddy's metaphysical method, may marvel at such an exegesis and may even fail at first to understand its high significance, but when the teaching of Christian Science concerning the unreality of matter and the allness of Spirit is recognized, the correctness of this method is appreciated.

It is not the purpose of this review to take up Mrs. Eddy's interpretation point by point. It will suffice to

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quote one or more of her startling expositions in order to set forth her method. For instance, the first verse of the first chapter of Genesis reads as follows, "In the beginning God created the heaven and the earth." Mrs. Eddy's interpretation of this verse takes up ten and a half lines in her book, the first three and a half lines reading, "The infinite has no beginning. This word *beginning* is employed to signify *the only*,—that is, the eternal verity and unity of God and man, including the universe." (p. 502.) This quotation will serve to give the readers of this review an approximate impression of this original method employed by the Discoverer of Christian Science in handling Bible texts metaphysically.

In a similar vein she continues to take up and dissect the whole account of the creation, as contained in this first chapter of Genesis, giving entirely new interpretations to such words as "firmament," "evening" and "morning," "land" and "sea," "heaven" and "earth," "sun" and "moon," and defining spiritually the vegetable, mineral and animal kingdoms. It may be of interest to note in this connection Mrs. Eddy's statement that "Moral courage is 'the lion of the tribe of Juda,' the king of the mental realm;" (p. 514) that, "Patience is symbolized by the tireless worm, creeping over lofty summits, persevering in its intent;" (p. 515) also that, "The serpent of God's creating is neither subtle nor poisonous, but is a wise idea, charming in its adroitness, for Love's ideas are subject to the Mind which forms them,—the power which changeth the serpent into a staff." (p. 515.)

At the sixth verse of the second chapter of Genesis another version of the creation is introduced into Scripture, which the author explains as a false or material concept of the creation, and which she proceeds to analyze with such spiritual acumen that its untrue nature is inevitably forced upon the recognition of the reader. With unshrinking penetration she probes this second material-

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istic account which pretends to be true, although the spiritual account of creation has already been given and creation has already been declared to be finished. She treats the story of Adam and Eve as legendary, as explaining mortal belief about man and woman, but not explaining the real man and woman, created in the image and likeness of God. The first, or true version, is generally called by scholars the Elohistic, because God is referred to in it as Elohim; while the second, or untrue version, is called the Jehovistic, because God is designated therein as Jehovah.

If God made man in His image and likeness, it is obvious that He could not have made him out of the "dust of the ground," for God is Spirit and not matter. In the same manner as the true account of creation was analyzed so in like manner the author proceeds to dissect the untrue version and to show how it lays bare common belief about man, while at the same time it exposes itself as false when compared with the truth of being. For instance, the first version declares that "God saw every thing that he had made, and behold, it was very good"; but the truth of this statement is contradicted in the second version, because evil there makes its appearance, and is assumed to be of divine origin. The first version states that God created "every plant of the field before it was in the earth;" the second asserts that Jehovah made every tree to grow "out of the ground." The first version assures us that God made man complete, i.e., in His own image; the second, on the contrary, declares that God placed man in the garden of Eden, i.e., in a mortal, material body, "to dress it and to keep it." Here Spirit is represented as putting its own image into matter, performing a scientific impossibility.

The second version records a supposed second creation after the first was complete and pronounced to be good. The beasts of the field, the fowls of the air, and

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man himself, having been created spiritually, are now supposed to be re-created materially; and woman to be created out of a rib taken from Adam while he was asleep under what may be described as a hypnotic spell. In this second version the serpent also makes a first appearance, the symbol of evil, hereafter to act as the tempter of mankind through false suggestion, insinuation, and subtle allurement, and by playing upon passion and appetite, human will and human fear, creating misunderstandings between mortals and inducing strife, thus becoming the supposititious parent of all crime, sin, sickness and death.

The familiar story of the temptation and assumed fall is explained by Mrs. Eddy in a manner absolutely original and absolutely unassailable, when the subject is translated into metaphysical terms. She points out that while woman was the first to yield to temptation, she was also the first to admit her fault, to uncover the argument of the serpent that man was material and not spiritual. Mrs. Eddy draws from this the remarkable and deeply significant conclusion that "This hereafter enabled woman to be the mother of Jesus and to behold at the sepulchre the risen Saviour, who was soon to manifest the deathless man of God's creating. This enabled woman to be first to interpret the Scriptures in their true sense, which reveals the spiritual origin of man." (p. 534.) What this fact concerning the preeminence of woman in spiritual penetration may mean for the future development of religious thought remains to be shown; certain it is, that at the present time the religious life of the world is dominated by the male thought, and it would seem as though it could not be rescued from its lamentable sterility and lack of works except through the teachings of woman. Mrs. Eddy has provided a body of Christian teaching which satisfies the needs of mankind for spiritual food, and in the opinion of the reviewer solves the

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appalling religious problem of the world. It is significant that in the record of material existence contained in the second Bible version of the creation the prophecy should be made, "I will put emnity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (p. 534.) Woman is thus designated as God's leading protagonist in the spiritual warfare against the false sense of material existence.

Following her purely spiritual interpretation of Genesis, the author defines Cain as standing for the belief of life and mind in matter, and this false belief murders Abel, who represents a better human type, so that the belief of life in matter is seen to destroy the brotherhood of man. She has some important statements to make concerning embriology and the peculiar beliefs with which it is clothed by the human mind, showing that the *modus operandi* of human birth is controlled by mind action and that an alteration in the common human belief about birth would effect the *modus operandi* of birth itself. Mrs. Eddy enters into this phase of human experience at some length, but finally leaves the reader more than ever convinced that mortal man cannot be the man of God's creation and that the real man is spiritual and immortal.

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CHAPTER XVI

The Apocalypse

Mrs. Eddy treats the Apocalypse somewhat less fully than Genesis, confining her exegesis to chapters 10, 12 and 21, but filling the pages devoted to these chapters with such a wealth of profound interpretation and flooding them with so brilliant a spiritual light, that the impression remains that one must have been instructed concerning the whole book. At the start she analyses some of the verses of chapter 10, interpreting the figures there used in a metaphysical sense, so as to bring out the meaning of the symbolism which has puzzled such multitudes of devout readers. The first two verses read, "And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth."

In words far more impressive and more significant than the reviewer can summon to his assistance Mrs. Eddy defines the various terms used in this exalted symbolism. Suffice it to say that the angel foreshadows divine science; the cloud expresses the obscurity which to the carnal mind seems to hover over divine Science; the rainbow stands for the bright promise which comes with the understanding of divine Science; and the "little book" is the revelation of divine Science itself, held open for humanity to read and understand. The author then proceeds to interpret the succeeding verses of this chapter in the same exalted metaphysical strain, making plain

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to the reader the uplifted prophetic thought which animates them.

The twelfth chapter of the Apocalypse is then analyzed with even greater minuteness, for this chapter, the author assures us, "has a special suggestiveness in connection with the nineteenth century. In the opening of the sixth seal, typical of six thousand years since Adam, the distinctive feature has reference to the present age." (p. 560.) In this chapter the spiritual idea, generic man, is symbolized by a woman, a fact which should arrest the attention of all those who look forward to a more highly spiritualized religion to take the place of man-made ecclesiastical systems. This fact points to the Motherhood of God, which must be understood alongside with the Fatherhood of God, in order that humanity may gain a complete realization of Deity.

The twelve stars, mentioned in the first verse of this chapter, represent the twelve tribes of Israel with all mortals, redeemed through Science; the great red dragon, mentioned in verse three, stands for the sum total of evil, seeking to devour the work of the spiritual idea. This allegory of the struggle between good and evil is followed step by step to the end of the chapter, each experience of the woman in eluding the wrath of the great red dragon being supplied with its corresponding spiritual interpretation, and some of the subtler phases of "spiritual wickedness in high places," the malicious forms of occultism, being uncovered in the process. At the close of this examination the author lifts the whole subject into the heights, away from sordid struggle, from fear, hate, envy and jealousy, and shows that the law of Love alone can provide the final solution for the ills of human existence and that this is the teaching of Christian Science.

The latter part of Mrs. Eddy's analysis of the Apocalypse is devoted to chapter twenty-one, wherein is prefigured the new heaven and the new earth, the ideal state

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of consciousnss which is reached through the recognition of God's ever-presence. The meaning of New Jerusalem, of that city's four sides, and of its gates, is given in spiritual terms, also the meaning of the phrase, "Come hither, I will show thee the bride, the Lamb's wife," and of many other expressions used by the Revelator which cannot be understood materially, and must be exalted into metaphysics before they can yield their glorious redemptive import to the human mind. As an example of the substitution of the spiritual sense for the material in reading Scripture, Mrs, Eddy adds a transcription of the Twenty-third Psalm, in which the word "Love" is put in the place of the term "The Lord," and of the pronouns referring to Deity.

Thus this marvellous chapter in Science and Health, which traverses with sure footsteps some of the most difficult ground in Scriptural exegesis, brings one finally to the simple solution of the allness of divine Love and its unfailing guidance, even through the valley of the shadow of death. This method of progression is typical of the process of the healing work of Christian Science, which, though it may handle and uncover much evil in its operation, invariably brings us at last to the be-all and end-all of our pilgrimage, to the feet of divine Love.

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CHAPTER XVII

Glossary

Mrs. Eddy's spiritual interpretation of the Bible carries the reader into a new world of thought, unsuspected by those who view the Scriptures literally and materially; without spiritual interpretation the Bible appears contradictory and may even be made the excuse for hard, inflexible rules based upon human opinion. In her chapter, entitled, "Glossary," the author has collected a wealth of definitions of Bible terms and proper names, all of which go behind the letter and reveal the spirit of the word described. In many instances the interpretation of divine Science with reference to the particular word is followed or preceeded by the commonly accepted belief of the human mind concerning that word. In such cases the spiritual interpretation is separated from the material one by a full stop. All through this chapter, as indeed all through the whole of this monumental work, the author establishes the fact that the spiritual meaning is not only the true meaning but also the original one.

The terms defined are placed in alphabetical order, as in a concordance, but the chapter "Glossary," which covers only twenty pages, does not pretend to contain an exhaustive list of Bible words, but apparently only certain ones which the author has elected as specially helpful to students and practitioners of Christian Science. In the midst of such a rich abundance of material it is difficult for the reviewer to confine himself to a proper measure of quotation. The purpose of the reviewer is to direct the reader to a study of the Christian Science text-

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book; therefore he feels himself precluded from quoting too freely, and must let a few illustrations of Mrs. Eddy's workmanship stand for the total of her wonderful definitions.

The word, "angels," for instance has been the theme of song and sermon throughout the ages, but generally from a sadly materialistic point of view. Mrs. Eddy corrects this in the Glossary.

"Bride" is defined as, "Purity and innocence, conceiving man in the idea of God; a sense of Soul, which has spiritual bliss and enjoys but cannot suffer." (p. 582.)

"Children of Israel" are defined as, "The representatives of Soul, not corporeal sense; the offspring of Spirit, who, having wrestled with error, sin, and sense, are governed by divine Science; some of the ideas of God beheld as men, casting out error and healing the sick; Christ's offspring." (p. 583.)

"Church" appears as "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle.

The church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick." (p. 583.)

Even the name of a river suggested to Mrs. Eddy some underlying spiritual truth, as when she interpreted "Euphrates" as, "Divine Science encompassing the universe and man; the true idea of God; a type of the glory which is to come; metaphysics taking the place of physics; the reign of righteousness. The atmosphere of human belief before it accepts sin, sickness, or death; a state of mortal thought, the only error of which is limitation; finity; the opposite of infinity." (p. 585.)

"Fear" is defined as, "Heat; inflammation; anxiety;

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ignorance; error; desire; caution." (p. 586). "Heaven" is defined as, "Harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul." (p. 587.)

Mrs. Eddy finds even in the names of men certain spiritual lessons which she sets forth in her interpretations. For instance, the name of "Moses" she explains as "A corporeal mortal; mortal courage; a type of moral law and the demonstration thereof; the proof that, without the gospel,—the union of justice and affection,—there is something spiritually lacking, since justice demands penalties under the law." (p. 592.) "New Jerusalem" is defined as, "Divine Science; the spiritual facts and harmony of the universe; the kingdom of heaven, or reign of harmony." (p. 592.)

The definition of "Wilderness" is one which earthly pilgrims, momentarily depressed by their burdens and suffering from loneliness, have welcomed with as much joy as travellers perishing of thirst in the desert have welcomed the sight of a well of water. "Wilderness," Mrs. Eddy interprets as, "Loneliness; doubt; darkness. Spontaneity of thought and idea; the vestibule in which a material sense of things disappears and spiritual sense unfolds the great facts of existence." (p. 597.) This interpretation furnishes an illustration of the fact, already noted, that the author frequently gives both the spiritual and the material definitions, separating the two by a full stop. In the foregoing lines, including the word "darkness," we have the material conception of "wilderness." Thereafter follows the spiritual conception, which is so eminently consoling, because it shows that the very element of human loneliness, which seems so trying to mankind, can act as the "vestibule" in which God comes to human sense to speak to man.

The interpretation of the word "Zion" is also a case in point. It reads, "Spiritual foundation and super-

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structure; inspiration; spiritual strength. Emptiness; unfaithfulness; desolation." (p. 599.) The first part, up to the full stop, describes the spiritual truth about Zion; the latter part uncovers the false concept of Zion, which may be used for evil purposes. The practical import of this interpretation evidently includes also a warning not to let the term Zion be perverted, i.e., employed with wicked intent, lest this bring "desolation" upon the fairest, noblest and sweetest way of man's communion with God, namely, through "inspiration."

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CHAPTER XVIII

Fruitage

In the later editions of Science and Health Mrs. Eddy emphasized the healing efficacy of Christian Science by adding a chapter devoted exclusively to actual cases of healing through the reading of the book. This was the testimony of living witnesses who knew from personal experience whereof they spoke. The letters embodying these testimonies of healing appeared originally in The Christian Science Journal and Christian Science Sentinel and were most carefully authenticated as to the veracity of statements made and as to the permanence of the healing, so that the reader of the chapter "Fruitage" can have the assurance that these recitals as presented, would hold good in any court in the land. They breathe a spirit of absolute conviction in the truth of Christian Science and of deep gratitude towards Mrs. Eddy, through whose discovery and through whose labors these wonderful recoveries were made possible. The letters cover a wide range of afflictions cured, apparently the whole range of the ills to which humanity is exposed, rheumatism, astigmatism, hernia, consumption, fibroid tumor, insanity, epilepsy, broken bones, cataract on the eye, valvular heart disease, cancer, Bright's disease, neurasthenia, stomach troubles of various kinds, dyspepsia, deafness, liver complaint, dropsy, kidney disease, eczema, catarrh, depraved appetite, spinal disease, asthma, and so on through a full hundred pages of the book. Accompanying the statement of these physical ills cured there is invariably an expression of gratitude for the spiritual awakening which re-

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sulted from the application of Christian Science to the case in point. Many of the cases mentioned were considered incurable and given up by the physicians. Some were cases of life-long invalidism, from which the persons testifying had been rescued so that thereafter they were restored to active and useful lives, and could become a benefit to their families and the community instead of a drag upon them. No one can read these recitals with an open mind and not give thanks that a way has been found of relieving so much suffering in the world, and in so doing of lifting the thought of mankind upward towards God and spiritual advancement.

The reviewer can cite instances from his own experience in which the reading of the Christian Science textbook and the other writings of Mrs. Eddy has healed him of physical ills, and he has often been told of similar experiences on the part of others, so that he is glad to add his testimony to those already given in such quantities in the chapter on "Fruitage."

Thus it is that the discovery, so ably set forth in Science and Health by its author, is constantly being proved to be practical and available by a growing multitude of persons in all parts of the world. Mankind is setting its seal of approval upon this discovery in the only manner which is absolutely convincing, namely, by demonstrating its truth in daily experience.

The reviewer of Science and Health would not feel that his work was complete unless he also added a brief account of the manner in which he became interested in Christian Science, and therefore takes the privilege of doing so in a final chapter.

HOW I BECAME A CHRISTIAN SCIENTIST

I became interested in Christian Science at the opening of the twentieth century. It came to me as the cul-

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mination of much striving after some explanation to account for and remedy world conditions. I was not seeking ing a physical cure for myself and was not especially interested in theological questions, but I felt deeply stirred by the distraught social, economic and political conditions in the world and apprehensive lest grave disorders might break out even in our highly favored land of America. Christian Science presented itself to me at the very start as the complete answer to the questions which were harassing me. My studies in popular government, especially as carried out in Switzerland, had made me an enthusiastic supporter of direct democracy and had led me to believe that if the people could express and execute their will directly, all political questions would be rightly adjusted; and that if equality of opportunity and equality of rights were guaranteed, social and economic inequalities would quickly vanish.

Moved by these considerations I had been advocating, both by writing for the periodicals and by public speaking, various reforms in direct democracy, such as the Referendum, the Initiative, Proportional Representation, the taxing of privilege instead of production etc. But I had been obliged to admit to myself that the general public was not vitally interested in these impersonal questions, and that the troubles which really claimed its attention were those personal ones which spring from physical pain and suffering, from disabilities of one kind or another, from moral deliquencies and mental shortcomings. It was borne in upon me that humanity was more deeply oppressed by its concrete personal woes than by the abstract troubles of the nation; more engrossed in its own fears, diseases, calamities and disappointments than in the failures of governmental policies; and that any plan for general salvation must first take account of the needs of the individual. I saw in Christian Science the solution for all these individual troubles, whether of the

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mind, body or soul, and in consequence the eventual solution also for all the troubles of the community, the nation and the world.

In becoming a Christian Scientist I stopped trying to carry the burden of the world upon my shoulders and began trying to reform myself, i.e. practicing right thinking as the first duty of man. I had to begin at the beginning to learn the rudiments of imperishable truth in order to gain spiritual rather than intellectual culture, confident that in so doing I was playing a more useful part in hastening the solution of world problems. Entering into the twentieth century was for me like experiencing a new birth. I left the old habits of thought and in their stead acquired mental and spiritual possessions of boundless possibilities. The path stretched before me in a limitless vista. Christian Science proved to be a cure for pessimism of every sort. It became my only resort in case of sickness, my guide in daily conduct, my comfort in adversity and my trust for the future.

More than that, Christian Science brought me into personal association with Mary Baker Eddy, the greatest religious teacher of our time. In the year 1907 Mrs. Eddy, having decided upon a final revision of her book, "Science and Health with Key to the Scriptures," requested me to act as proof reader of that final revision. This service I esteem perhaps the most important I was privileged to perform for this great religious leader, but every service rendered for the cause of Christian Science, I firmly believe, is a service rendered for the whole of humanity and I look back with gratitude upon the many opportunities for service which came to me through Mrs. Eddy's own appointment.

I venture to enumerate here some of these services, not in any boastful spirit, but in order to enable the reader of this book to judge of my qualifications for writing it.

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A few months after I had become interested in Christian Science Mrs. Eddy invited me to take instruction in the Massachusetts Metaphysical College, of which she was the founder, in order to qualify as a teacher of Christian Science. This I did in June 1900 under Mr. Edward A. Kimball as teacher and thereafter for more than twenty years was continuously in one office or another connected with the church and its activities. During these years I was a contributor to the Christian Science periodicals. Upon Mrs. Eddy's recommendation, and through her personal selection, I served three years as Committee on Publication for the State of New York; three years as First Reader of The Mother Church in Boston and eight years on the Board of Lectureship. Mrs. Eddy made me an Executive Member in which capacity I served until Executive Membership was abolished. I also served as Trustee of the Christian Science Publishing Society for some months at the close of my readership in 1908. Mrs. Eddy appointed me to represent The Mother Church at The National Arbitration and Peace Congress held in Carnegie Hall in New York from April 14th to 17th, 1907. After Mrs. Eddy's decease I served three years as Associate Editor of the Christian Science periodicals and was President of The Mother Church from June 1917 to June 1918. It was my privilege to be a member of the committee to translate Science and Health and Mrs. Eddy's other writings into French and to lecture on Christian Science in both the French and German languages, being the only lecturer who lectured in French and the first one to lecture in German. At the opening of the World War I was sent by The Mother Church on a relief mission to the Christian Scientists in England, France, Switzerland and Germany. During all these years I was also steadily engaged in the practice and teaching of Christian Science.

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At the opening of the twentieth century the Christian Science movement was instinct with a joyous activity, in the face of which the personal sacrifices made by its adherents appeared to them of small account. Spiritual enthusiasm pervaded the ranks. The movement was growing and expanding in a manner to attract universal attention and winning its way into public thought in the most wholesome manner, through the healing of disease and the reformation and transformation of human lives. Mrs. Eddy herself was directing, protecting, nourishing and cherishing her church through spiritual intuition in such a manner that the attacks of its medical and theological foes and especially of its more subtle mental ill wishers were frustrated. The faithful work of healing the sick and sinning was then, as it is now, the solid substratum of the movement's prosperity and its *raison d'etre.*

As far as the church organization was concerned, Mrs. Eddy was served by a zealous Board of Directors, men tried and tested in spiritual warfare against the evils of the human mind and wholly devoted to her and her teachings. An adequate Board of Trustees carried on the growing interests of the thriving Christian Science Publishing Society. New churches, some with notable edifices, were springing up all over the land and being established in many parts of the world. A Committee on Publication was correcting and restraining the press, which was egged on to the attack by secret foes. The attempts to curtail or abolish entirely the practice of Christian Science, made by the legislatures of various States, only redounded to the glory of Christian Science, because the public hearings which were given enabled those who had been marvelously healed and benefited to testify and to have their testimonies authoritatively reported. The Massachusetts Metaphysical College was preparing a carefully selected body of teachers and the

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